THE WELSPRING of wittie Conceites:

CONTAINING,

A Methode, aſvvel to ſpeake, as to endight (aptly and eloquently of ſundrie Matters: as (alſo) ſo great varietie of pithy Sentences, vertuous ſayings, and right Morall Inſtructions:

No leſſe pleaſaunt to be read, then profitable to be practiſed, either, in familiar ſpeech, or by writing, in Epiſtles and Letters.

Out of Italian, by W. Phiſt. Student.

Wiſedome, is like a thing fallen into the water, which no man can finde, except it be ſerched to the bottome.

AT LONDON,
Printed by Richard Iones: dwelling at the Signe of the Roſe and the Crowne, neere Holburne Bridge, 1584.

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To the Right worshipfull,

Maister Dauid Lewes, Doctor of the Ciuill Lawes, one of the Maisters of her Maiesties Courte of Requestes, hyghe Iudge of the Admiraltie, and Maister of S. Katherins: R. I. wisheth cõtinuall health both of body & soule, increase of godly worships in this world, & eternall felicitie in the Heauen, through Iesus Christ.

RIght worshipfull Sir, it may seeme a point of great presumption in me, to cõmende into your protection, this small booke, beeing another mans labour, and yet (notwithstanding) the first fruites of my poore Presse, sithens the comming in of this newe yeare: but these few thinges, being duely cõsidered, may (I trust) deliuer me from the blemish and suspect therof: One thing is, the absence of the Author, who (not only) deliuered the Copye hereof vnto mee to be printed, but (also) committed the dedication of it to bee disposed (by me) to my best liking: Another cause is, the wittie conveighance, handled in the worke: but (principally) the hearte affection and dutifull good will, that I beare to your worship, with an (assured) hope, that you will accept it in as good parte as my faithfull meaning is towardes you: For (sometimes) a prettie Conceight, well conueyed, may content a wise mans minde, no lesse thẽ

a graue and great booke: Yea, (otherwhiles) a ſeely Subiect, applyed to good purpoſe, is not (onely) acceptable, but (alſo) commendable: A litle flower, if it haue a good ſcent, is worthie ſmelling: a litle ſtone, if it bee precious, and (therwithall) well ſet, deſerueth to be worne: a poore Pamphlet, if it tende to ſome good effect, may (haply) at ſome conuenient time, be worth the reading: I beſeech you (therfore) giue a poore Welwiller leaue to preſent your worſhip with this ſmall Collection out of dyuers notable workes, to the helpe and profit of many Engliſh Readers: & not anything hurtful to the learned, in other lãguages: and (although) the Phraſe do not (fully) ſatisfie the Curious, it will (I hope) ſufficiently delight and content the wiſe: for the further contents whereof, I referre your worſhippe to the Authors Epiſtle, and then to the worke it ſelf: moſt humbly praying your worſhip to receiue the ſame into your protection and Patronage, as an infallible token of my good will towardes you, and to continue the iuſt Defender thereof, againſt the ſcornefull crewe of MOMVS, his backbytinge Mates, to whome, all good thinges, are (continually) in contempt: And I ſhall (dayly) praye vnto God, for your worſhip, longe to continue in health, to the pleaſure of Almightie God, and the great deſire of all your Welwillers.

Your Worſhips,

moſt humble, to commaunde,

Richarde Iones.

The

The Authors Preface.

THe Conceites or Deuices of our mindes expressed, either with Pen, or by Speaking, do tende to this ende, namely, that they may Perswade: And to Perswade, is as much, as that one man should make others beleeue, that our talke, or the thing whereof we reason, is either True or False, and our Reasonings or Speeches, be either publique, or priuat: Publique, are those that are vsed vniuersally to ỹ people, & also, to those that gouerne ỹ people: Priuat, be such as are vsed with Priuat Persons, which bee assembled together, and they be of three sortes: for they bee either of Thinges present, of Thinges passed, or of Thinges to come: Present, do comprehende Vertues, which are praised, or on the contrarie side Vices, which be blamed: Thinges past, as Manslaughters, Rapines, and all the offences and debates, which are brought into iudgemẽt, in which consist to Accuse and Defende: Thinges to come, are those, in which we haue neede: suche, of Counsell, afterwarde, of Election, or making choice. The first kinde, is called Demonstratiue: the second, Iudiciall: the third, Deliberatiue: all which (notwithstanding) that they do chiefly respect publicke persons, yet they be ordinarily vsed toward priuat persons, the which do many times giue counsell amongst themselues, do Accuse, do Prayse and Reprooue. Other sortes of reasoning, as to Reioyce, to Bewaile, to Complaine, and all others bee reduced vnder some of the three aforenamed kindes, & haue for their ende to Perswade, the which is sometimes brought to passe with reasons either Probable or Apparent, and sometimes with mouing meete affections: which things be principally giuẽ by nature,

and afterward ruled and fitted out with that wonderfull order, which is shewed vs by Aristotle, and by other, both auncient and late excellēt Wryters, who through their rule and order obserued, haue been the occasiō that the fruites of many Authors shall liue for euer: out of whome I haue taken some part of their Conceites or Deuices, which I haue vnderstode to be most learned, most mete, and proper to applye vnto all kindes and maners of Speaking, or of Writing familiarly, and those that were most briefe, deeming that in the qualitie, and not in the Quantitie of wordes, and of Sense, doth consist the Elegancie of a commendable Speech, or Writing: and that herby we may, in what Reasoning soeuer it be, or in writing, receiue light of Inuentiō, and with such Eloquēce adorne our matter, as shall containe fit Numbers, comely Figures, Metaphores, Similitudes, Sentences, Authoritie, and Examples; as those do shew forth that I haue here placed in order: and to make serue with fewe, and with many, according, as shall be most conuenient, either in Writing, or in Speaking: & because one discours of Wordes, & one Letter or Epistle shall not haue occasion to weaue together all these common places; it shall be expedient that they be of indgement, and haue regard how to apply euery Sentence in his due place, according as Time and ꝑ Matter doth require, they which shall go about to imitate any thing herein. Those Sentences, which I haue gathered out of Auncient and famous Authors, their names (for the most part) are coted in the Margent: others which haue been partly the inuention of late Writers & partly mine owne I haue not coted. Thus wishing for a frendly acceptaunce, in recompence of my free good will,

I cease.

Farewell in the Lorde.

The.

The Wel-ſpring of Wittie Conceights, &c.

¶ The Maner to expreſſe by word or writing, how we reioyce, and what it is.

TO reioyce, is a conceipte of the minde, that groweth of the pleaſure which we receiue of thoſe things that delight vs: like (as contrariewiſe) to be ſory, groweth of the diſpleaſur that grieueth vs. And this Cõceipt expreſſed in words, or in writting, is deuided into three ſpeciall ſortes, which be, the goodes of the Minde, of the Body, & of Fortune: vnder which, are comprehẽded many kindes of reioycing with others, of their conſolations, and of proper and common words, apt vnto all ſortes of perſwading.

1 OF HEALTH.

THat you (moſt deare Frend M.N.) be in good health, I am as glad as I truſt you vnderſtande that I am.

2 I næded none other conſolation in this your abſence (for to moderate my griefe) then the aduertiſſemẽt that you giue me of your good welfare.

3 You, who knowe howe carefull I am of your health, I would that ye would more often let me vnderſtande of the ſame then you doe, except that ye go about by this meane to make me (more feruẽtly) wiſh

therefore, and so that hereafter, I (as of a thing more desired) should esteeme it double worthie the acceptaunce, as in very deede at this tyme it hath happened with me.

4 With small paines, of body yee might ere this tyme haue relieued the troublesome estate of my minde, beeing brought to passe through your absēce: which (my comfort) is the newes that you haue sent me, cōcerning your good estate, in which ye are, and of the which I continually do reioyce.

5 If you knowe, how that my cogitations were busied about nothing els, after your departure, but in desiring newes from you, ye should vnderstande, that my cōsolation hath growen through the newes that I haue receiued of your health.

¶ Of health recouered.

1

FOrasmuch (as I heare no newes of you) I verily hope ỹ your malady is well ceased, in which opinion I do so delight mee, that I feele my selfe halfe discharged of that griefe, whereinto your disease had cast mee.

2 Consider you how greatly my cōsolation hath beene in hearing the recouery of your health, for that I feeling my selfe at that tyme in very ill case to receiue such, wished for newes, did not (onely) recouer my former estate againe, but me thought ỹ strength (which I had loste) returned or came to mee againe, double.

3 You, who doe knowe, that your commodities and consolations, bee my commodities and consolations, may also bee assured, that I could receiue no better (nor more desired newes) then that which I receiued of your health.

4 That you haue recouered the health (that yee had lost) hath beene a thing (as ioyfull vnto mee) as the recouery of thinges being most precious, (when they were esteemed to be vtterly lost) was wont to be gotten againe.

¶ Of Dignitie obtained.

1

I Am glad (not onely) because of your present degree, but also for those things that may bee looked for (of you) hereafter. Cic. Lib. 3. Epist. Fa.

2 I doe incessantly ioy that your honest desire is reduced to sutch an ende, as your piety towardes yours and the loue towardes your Countrey, haue deserued: And that the reputation, the which your singular loue and famous vertues haue gotten to your consolation, hath made a ladder vnto G. Marcellus, to the same degree. Cic Lib. 15. Epist. 10.

3 In this (my ioy) I haue imbraced you with thinkyng on you, and haue kissed your Epistle, and dw as heartly reioyce as of mine owne matter. Lib. 3. Epist. 11

4 What delight I haue taken, in vnderstanding of our Brutus, his matter: you may more imagine the I can write. Lib. 16. Epist. 12.

5 If you know how ỳ I haue neuer ceased for any man in ỳ world, in being desirous to do you seruice: you may also be assured ỳ none shal now stay me in

feeling the gladnes of the dignitie, ỹ ye haue gotten.

6 Albeit, that there was neuer any doubte but ỹ you were likely to obtaine all manner, honours and dignities, that were wont to bee graunted to men of wisedome and great valour: yet, vnderstãding that you were made a Byshop, I receiued thereby such great consolation, as was wont to bee receiued of good newes, being not looked for, nor thought on afore time.

7 I ioy in all respects (for your sake) like as good Seruaunts do, in wishing for the contentation & aduancement of their masters: Moreouer, for such circumstances and accidentes as haue made this your felicitie appeare vnto the worlde greater, for that it is most euident that the same was appointed afore hande, by the most prudent Iudgement of our Lorde God, to be receiued of you to your great praise & commendations, commonly desired of all men.

8 I will not make any long discourse of wordes in giuing an account to your most reuerend lordship, of the consolatiõ that I receiued thorowo your promotiõ to the dignitie of an Archbishop: sithens it is so, ỹ with your profoũd iudgemẽt, you haue alwaies bynable to pearce into the most secret part of my minde.

¶ Of dignitie promised.

I Haue taken a wonderfull contentation of the infallible hope, which you giue me of your consolation, and not that I cã yet the more easily obtaine the same (for this were the ende of an Epicure) but because ỹ your greatnesse is of it self deare vnto mee.

Cic. Lib. 3. Epist. 9.

2 Con-

2 Concerning the preferment that your Lord and Maister hath promised you, I do also with you holde my self greatly benefited: I did neuer make account that it would happē otherwise to your estate, assone as I saw that you were placed in ỹ house of so good, so gentle and louing a Lorde: to whome dow me infynite commendations: I haue iust cause to reioyce with you of your good fortune: and that, so much the more, inasmuch as in these our miserable times, it is no small thing to attaine to an honorable life. God graunt you your heartes desire.

3 I ioy with you, that as it were in your first youth with the gate of Vertue, and with the companie of fortune, you haue beene called to such a place, as many of ripe years do with long study seeke to obtaine.

4 If Fortune doe not staye in the course of your honours, but that it reache to the full scope, and to the prefixed height of your merits, I also hope to see this my gladnes grow to such perfectiō, and your vertue to such a degree, that neither the one nor the other of vs shall neede desire any more.

¶Of Goods gotten.

1

YOu are glad of your good fortune, and doe saile in the quiet Sea of your delightes without being set on ground, or cast on rockes, so God conserue you without any cōtrarie winde for euer.

2 For, the prouision or furniture that you receiued of the King: I do most humbly thanke his Maiestie, & do account my selfe greatly bound to him therfore.

3 You, who vnderstande howe much I loue you,

may also consider with your most wyse iudgement of the satisfying or well liking that I receiue of any your gaine and consolation.

4 I reioyce greatly (rather for the wisdome that you haue shewed in getting of goods) thē for ꝑ goods themselues, forasmuch as to be wise, deserueth more praise then to be rich: And for your richesse also I do receiue (as great consolatiō) as is requisit to my loue towardes your vertue and goodnesse.

¶ Of Inheritance gotten.

IN this notable pleasure and consolation, which I haue receiued concerning the inheritance that you haue gotten: I should also wish for some excellent meane to make my selfe merry with you, if I dyd not vnderstand how that I haue to deale with you, ꝑ is with a most prudent mā, who with the quicknes of his wit, seeth euē into the middest of mens hartes.

2 You, which know how greatly I was wont to reioyce at any of your commoditie, how litle soeuer it was, may also with ꝑ prudēce of your rare iudgement, consider what gladnes I haue receiued in my minde for those ritches whereof ye so worthely remaine Heire.

3 Concerning ꝑ goods which ye inherite I am very glad, but not so that I haue not kept a place for such ioy (as I trust) I shall more gretly feele, by that more plentifull profit & greater honor, in which hereafter your personage is like to succæde.

4 Albeit, that my reioycing with you for the inheritance graunted you frely, & for the gifts of fortune

can

can not bee without iniurie of the opinion which I haue of your minde, the which is of it selfe so great & high that it dispiseth all worldly dignities: yet, notwithstanding as a man, and that most affectionate to you, I can not cease reioycing.

¶ Of friendship gotten.

1 THis must nædes be estæmed a great matter, ỹ in vs whom fortune hath cõioined familiarity, it doth also lyncke together with frendship. Cic. Lib. 2. Epist. f. 2.

2 The mildnes and maners of M.N. (are such) that like as I am very glad that you be entred into frændship with him, so I am sory that all men haue not knowledge of him, that they all might reuerence him as a most worthie personage.

3 This sæmeth to me (onely) to be the true fruite of mãs life, that is to say: the cõsolatiõ which is gottẽ out of vertuous frændship, as I know (assuredly) that your friendship with M.N. shall be.

4 I hope, that through the vertue and gwdnes of such a Gentleman, you shall liue euer more & more to your contentation & liking, and bæ comforted by his practise, and that I shall euery day reioyce more plentifully, as nowe I doe ioy for that I haue bæne the cause of your friendship with him.

Of a Reconciliation.

1 THe pleasure that I haue taken of your reconcyling (with such a Friende) is none otherwise to be cõpared, thẽ with the displeasur & griefe that

were felt in the controuersie that arose betwixt you & him: but, I assured my selfe that this debate could not laste long, as being grounded vpon ỹ malicious perswasion of others: And this renewing of amitie, I doubt not, but that it shall waxe euery daye more stedfast then other, through ỹ vertues of each of you.

2 I feele such pleasure of your reconciliation and agreement, made with M. N. that although I was grieued whē as you were angry one with another: I knowe not now, whether I would that this saide altercation should haue happened or not: for, if it had not byn so, I should not haue tasted this present consolation, the which is infinite.

3 Concerning your reconcyling againe with M. N. I iudge ỹ who so is not your Enemie, must needs be very glad therof, because that on him shal depend the rest and quiet estate (not only of your selfe) but also of all your howse.

4 Inasmuch, as you are reconciled againe with your enemies at such time as ye might haue put thē to the foile, you haue therwith also banquished that euill opinion, which naughtie disposed people had of you, and haue established that good opiniō, that good men haue of your valiance and excellency of minde, wherof I doe ioye without ceasing.

¶ Of being in a good opinion.

1 I Delighte my selfe with this (that I suppose) you doe now vouchsafe to loue mee more then you did afore, & that you keepe mee still in memorie, whereas can abyde nothing but that which is excellent (except

(except it bee I) whome you do freely permit a place there.

2 Albeit, that my conscience doth assure and testifie with me what account ye make of me, yet, I am greatly delighted, for that euery bodye may nowe esteeme of me to bee such a one, as I am by you, that is, by a most commendable man, reported to be.

3 Like, as I do not greatly regard or set to heart, though vngratious and infamous people speake ill of me, so I feele great pleasure and ioy when laudable persons do commende mee.

4 Those Lordes and noble men (with whome I doe very often talke) haue a most honorable opinion of your goodnes and vertue, of which thing I reioyce with all my hearte.

5 I, hauing seene the honorable mention (which you make of mee in the letters that you did send vnto R.) haue not onely beene pleased with the letters, but haue thought also the better of my self for hauing obtained such a mans commendation.

1 ¶ Of returne from a Voyage.

WHen as your Secretarie came to meet you, I would with these my dutyfull commendations, the which I deliuered vnto hym by mouth, haue borne him Companie also with these fewe lynes, the which shall serue rather to salute you, & to reioyce with you of your returne, then for to set forth in any woyse, the relation of my faithfull hearte, which thinge the sayde Secretarie shall do for me.

2 Because that the absence of a Friend doth com-

monly make his presence more deare: therfore, I am not able sufficiently to expresse the consolation that I haue receiued of your returne.

2 Loke, howe much more long and daungerous your voyage hath bene, so much greater is the affection wherwith I do ioy (together with you) for your happy returne.

4 I am glad for your sake (not onely of your happy & ready returne out of so long a voyage, but also, for your quicke dispatch that ye had in your publicke affaires: for, in the one is comprehended your great diligence: in the other is sene your prudēce & dexteritie in doing your busines.

1 ¶ Of returne out of Exile.

'Ci. pro Rosc. WHat greater thing can (naturally) be giuen vnto men, then to euery man to haue Children of his owne? they are vnto me so acceptable, both for the tender loue I beare them, and for the excellency of their wit, that they be more deare then life it selfe: yet, I neuer felt so great consolation in hauing gotten thē, as I do now proue in that, they be restored to me againe.

2 Nothing was euer more delectable vnto any, then my Brother was vnto me: yet, I tasted not so mutch the sweetnesse thereof while I that I enioyed him, as I did afterward when I was bereft of him: But after that, yee had restored him againe to mee, & mee vnto him: it is an incredible thing to speake of the ioy, which I therof conceiued in my minde.

3 You be returned againe so glorious from your exile, and with so great praise in the opinions of all mē, that ye do (as it were) cause me also to wish my

selfe

selfe dryuen out of the countrey, seeing that the hope of returning thither againe, in such sorte as you are returned, would counterpaise al the displeasure and griefe that I could feele.

4 You haue bene in exile, as it were in a fornace, (inasmuch) as your vertue is therby become bright and shining, is purged from the rust of other mens Enuy, which kept the same secrete.

5 Like, as I haue beene one of those whome yo vniust exile did most highly displease, so nowe I wil not stay for any body of the world to ioye in my se. for your honorable returne into the Countrey.

1 ¶ Of Letters receiued.

I haue receiued from you twoo Letters, of which, both the one & the other were very welcome, like as a thing so curteous and wished for in it selfe, must needes be.

2 With my exceeding delight I haue receiued the letter that you did write lastly vnto mee, by which I most ioyfully vnderstood of your prosperous estate.

3 If I seeme vnto you too importunate, for that I put you in minde euery howre ỹ ye should write often vnto me, impute the fault therof to the loue which I beare you, the which being seasoned with the beauty of your wisedome, dooth cause that I feele an exceeding pleasure in reading your letters.

4 I haue receyued a most great consolation by your letters, as being such, as are ful of much sweetnesse and pleasure, and passing the ordinarie sorte, the which thing hath caused mee greatly to long for them.

¶ Of Matrimonie.

OF so honest and honorable a Matrimony, I will not at this tyme vse any circumstaunce of dutyfull congratulations, inasmutch, as concerning my minde & good will towardes you (I hope) yee bee out of doubte: yet, I will this say, that I ioye as greatly at your profit as I doe of mine owne.

2 You may be assured that God (who disposeth & ordereth all these things before ỹ they come to passe) hath not without some great mistery cõpassed & perfected this mariage, wherof I do (greatly) reioyce.

3 I iudge this most holy knot of wedlocke, so necessarie for men, that without it (I dare auouch) we cãnot obtaine perfect felicitie amongst men.

4 Sithens that I am not able to expresse the pleasure which I feele of this your matrimonie, wherby yee may promise vnto your selfe a quiet estate of all the remnaunt of your life, I therefore will referre it to the discretion of your iudgement, and to that true knowledge which ye haue of my loue towards you.

5 I am like to be the last, that shall ioy together with your excellẽcie of his most fortunate mariage, as being one of his simplest Seruaunts: but I shall hereby reape this commoditie more thẽ others haue done, that (at the least) the long tarying of duty may cause (this my reioycing) to come in some consideration and regarde: whereas, it should aforetyme haue ben obscured through the congratulations of many.

¶ Of Child-birth.

1 NOtwithstanding, that euery sorte of your felicitie appeareth vnto me strange, for that through your manyfold merits, I haue alwaies perswaded my

my self vnder your personage to obtaine by ẏ goodnes of the Lorde God all manner good fortune, yet, I haue by this new Childbirth receiued an infinite consolation.

2 The happy childbirth of your good bed-fellow, hath made vs sufficient demonstratiō, what care ẏ Lord God keepeth of your pleasures & consolations.

3 I ioy for this Childbirth not so much with you, as with all the residue of the world, seeing, that the young childe that is borne, beeing begotten by you, must of necessitie be also partaker of ẏ great brightnesse and excellencie of vertues, ẏ is in you: euen so, I pray God that the beames thereof may spread abroade, and endure continually all that time of life, the which doth yet remaine vnto your succession.

4 Concerning this most fortunate Childbirth of your consorte or yokefellowe, I am greatly replete with gladnesse (not onely with you) but together with the whole Cittie also, as hoping hereby to see your yeares prolonged in the person of this Childe: and so, that (both) I and they shall afterward see (in long continuance) the fruite that wee shall receiue through your vertue and valour.

1 ¶ To wish or pray for: and (first) for Health.

I Pray God, that hee may make M. N. wel again: Do not you suffer him any more (to ẏ great dāmage of his frends and your great displeasure) to go thither againe.

2 I Would to God that with parte of the light of mine owne eyes, I myght satisfye the wante of your sight, whiche thinge, I woulde as gladdely

persorme (if it were possible) as I do nowe speake it.

3 I pray God that hee will vouchsafe to conserue the health of your body, but so as it may not bee without the healthy of your minde, because, that like as some venemous herbe (being of it selfe deadly) whē it is mingled with other thinges, doth make a holesome drincke, so the health of the bodye without the health of the minde, is hurtfull, whereas beeing accōpanied therwith, it is very great helpe.

4 I will pray incessantly vnto God, that he would maintaine still (both) the healthy of your body, & also of your minde: forasmuch, as nothing is worse, then a sound body to dwell with a sicke minde & Spirit.

5 I pray God, that hee will conserue the health & noble estate of your lordship, which thing shall bee vnto me a sufficient recompēce for that faithfull seruice which I haue done, and desire to do herto.

6 I would, it might so happen, that God would graunt a spedy ende to your maladies & troubles, & that he would vouchsafe me a beginning of beatitude and rest, the which consisteth, and is vtterly reposed in your healthy and welfare.

7 Our Lorde God, kepe and saue the person of your excellency or highnesse with a greater felicitie and prosperitie, then it wisheth.

To pray for Dignitie.

1 O that it might please God, that that singular vertue and godnesse (which glistereth in you) may not staye long without the compasse of some degree and dignitie, conuenient therto.

2 I pray God, that like, as he gaue you the shoulders of Hercules (that is) power to beare, any great and

and heauy weight: So, hee also will illuminate the heart of this our Prince, to honor you with any good dignitie, which may bee conformable to the valour of your merites.

2 That you be in so grent hope and credit in that Court, as I vnderstande by all people there, that ye be, I do not much maruell therat, inasmuch (as this) and a greater matter haue alwayes bene promised me, by your vertues: So, I pray, God bring to passe that these honours and dignities, which aforetyme appeared to my sight in your perso, may bee so worthy of you as ye bee of them.

3 Might it so come to passe (that the thing I haue pronosticated of your Person) might bee brought to such an ende as Cæsar did foretell of his owne personage: who going one morning to ỹ Cõmencemẽts, promised his Mother ỹ he would not returne home againe to his howse before he was created Bishop, (which thing) he happyly performed.

1 ¶ For Prosperitie.

WOuld to God, the diuine prouidence might so worke ỹ the same felicitie might abyde with your lordship, might bee stretched forth to yours, might be so continued in your succession through an entyre accomplishing of that hope which the world hath conceiued by the glorious fortune, & by the merite of your vertues, & by your goodnes, vnto whom I am particulary most bound.

2 I recommende mee most dutifully vnto your lordeship, the which (for the reuerence that I beare therto) I wish that I may feele and know to be most fortunate.

3 I pray God, that he would deliuer you from all trauail and griefe, so as with a more quiet minde ye may liue free vnto your selfe, & to your frēds, amōgst which I may account my selfe one of the dearest.

4 With the good grace of your lordship, I recommend me infinite times, praying for the prosperous estate therof for euer to abide.

5 I haue bēen exceeding glad to vnderstād of your good prosperity, in which our lord God increase you, and exalte you dayly more & more, the which your aduauncement can not bee in so great a happinesse, but I shall still desire it to be greater.

6 I must now intreate you, that ye would be content to keepe alwaies in your minde the great loue that I beare you, and wil alwaies beare vnto you: Our Lord God, make you the most ioyful woman ẏ liueth: like, as he hath made you the most curteous.

7 I pray God, that he will giue you such prosperitie as ye desire (that I also knowing your consolation) may thereby continue most comforted, if it bee possible that a minde (beeing brought into sutch an estate as mine is) may be capable of consolation.

8 Sithens, that our fortune doth on euery side begin to shine againe, God be thanked, and also by all meanes pleased, because he bringeth it so to passe, rather through his goodnes and mercie, then for our desert. ¶ To pray for a benefite, or good turne.

I Pray for time which may bring occasion, wherby (through the effects of experience) ye may vnderstād what is the greatnes of loue ẏ I beare you.

2 God graunt that I may within short space promise my selfe some other effect that may be better for your cōmoditie.

3 I

3 I pray God, that hæ will one daye inspire your Maister, to giue you some condigne recompence for your long and diligent seruice.

4 God so bring to passe, that one day your ill fortune may cease, & that my simple authoritie may increase, to the end that I may by way of a recõpence, and with some benefite, shew you the gratefulnes of my mind, & howe hartely your vertues be well liked of me.

¶ For Libertie.

I Pray God, that he will graũt vs grace to be able to wade out of this seruitude, to the ende that we may not alwayes stand to the discretiõ of such as would vs no good.

2 Whensoeuer any mention is made of the auncient liberties, that this Cittie had in time passed, it shameth it to think of ỹ seruitude wherin it is now.

3 Verily, the bridle of seruitude, is a harde and græuous thing to any man, but it is most grieuous to thẽ that bee yssued out of the chaste belly of libertie, the which (I trust) God will one daye restore vs againe, although not for our desertes, yet because he will not suffer any more such tyrannie vpõ earth.

4 God be the restorer again of that liberty (which wicked men of a malicious purpose) haue taken frõ you after the manner of wilde beastes, for a tyrant is none other but a cruell wilde beaste, styll bæing thirstie after mans blood.

¶ For Peace.

OUr loyde God graunt, that of this agræement may follow an vniuersall quiet, by which we be cõdiscended to peace, not without dãmage.

2 I pray God, that he will graũt you the treasure of peace, so as hereafter yee may lyue to the pleasure

of God, ioy of your selfe, your friendes and kinsfolke, in perpetuall richesse, the which doth consist in the tranquilitie of the minde, soule, and Spirit.

3 Forasmuch, as there is nothing more conuenient to a good man, nor more worthie to a good Cittizen, thē to liue peaceably: I pray God, that he will lighten your minde with these cyuill passions, and that he will plāt in you such peace and rest, as euery one desireth, and as fewe do know how to procure.

4 I, as one diuirous of your ease (can not cease) but still wish you peace, and do pray vnto God that he will graunt you it spedely.

1 ¶ Not to be in an euill Opinion,

I knowe very well your true vertue, and I would to God that like as ye be without fault, so that yee were also without suspition.

2 I pray God, that this report, which is come vnto mine eares, of you, do not bring you into some sinister opinion, with others.

3 God graunt, that for the bounty and faithfulnes of this man, he be not contrary wise dealt withal by them that with ỹ venim of their malice do not cease to go about for to defile and peruerte the minde of that noble Lord, to make him beleeue that white is blacke, and blacke white.

¶ How to aduertice, and what it is.

TO aduertise, is a word that hath diuers significatiōs, for, it is takē, to marke, that is, to take heed, to harken, to waite for, to obserue, and to regarde: it is taken also for to apply, indeuour, and to haue care of some thing: like as is in this place of conceipts, it is applied: the which do serue to exhorte for a comformitie: and is vsed in the deliberatiue and iudiciall kinde.

1 To aduertise one to worke warely.

THe maner of your doyng that matter, seemeth doubtfull vnto vs (forasmuch as men will iugde therof, according to the ende. Cic. Lib. 1. Epist. 7.

2 If that the matter might be taken in hand and proceede, according to the forme as we would haue it, euery body will call you wise and valyant: but if it bee hindred hereafter by any euill fortune, they will all then say, that ye were a vaine and ambitious person.

3 I tell you, that men will giue their iudgement, not so much of the counsaile & deliberation that you shall haue taken in the matter, as of the ende that therto shall happen.

4 Wee ought not alwayes to walke one and the selfe same way, but to tende our course to one & the same ende.

5 I pray God, that he will be mercifull and assisting to your councells, but much rather that hee will make you to shunne offences, and cause you to haue care of your quietnes, and of the good estate of your successours. Cic Lib. 4. Epist. 18.

6 Sithens that I haue shewed you my iudgemēt herein, it stādeth now in your power to resolue your selfe in what sorte shall be most agreeing with your wisedome. Ye be come hither free and vnbownde, but beware that you departe not hence sclaues and bondmen. Lib. 4. Epist. 10

7 It is time for vs to open our eyes, for, when soeuer this people can finde occasion they will neither be withdrawen by conscience, nor yet, by shame frō Pro R. Ga.

doing vs hurt, & they will laugh, vs openly to scorne.

8 I wish, that in this matter yee would deal circumspectly, & that you would not pretermit or let passe any duty that might make you correspondent to the expectation which this noble man hath conceiued of your intelligēce, dexteritie, and integrity, doing you to wit, ỹ the same is a great furtheraūce to you, if in this (your beginning) he make a good report of you.

9 You ought to bee very wary in dealing herein, according to the importaunce of the matter, concerning which (I am sure) that yee shall well discerne, how, besides the vertuous commendatiōs that you may thereby obtaine, the estate of my wealth, and honour doth theron leane and depende.

10 I would that aboue all aduertisemēts (which I haue giuen you to worke, and doe your businesse warily) ye should take hēde (especially) that you doo not fall headlong into any such sinne, by which your lust might ouercome reason, & ỹ you take hēd of all such euil affectiōs as might peruert your vnderstanding. 11 Take hēde that you deale so cunningly, in the matter, that (as much) as is possible the reputation of my dēdes may liue, the which be yours.

12 I put you in remembrance (not onely to deale warily) but also prouily in this matter, for it was wont to be sayd, that no attempt can go so well forward, but the enemy thinketh that it will be dashed.

13 Antisthenes, being demaūded in what sort a mā ought to sēke profit of the common wealth: Like, as at a fire (sayd hee) which a man sitting too neere, doth scorch himself, and being too farre of, lusteineth cold.

14 Like as to a good gouernour of a ship it appertaineth

taineth ꝑ hæ know how to deale in the variablenes of windes & wether, so it behoueth a man to frame himself somwhat, according to the disposition of his Superiors. ¶ To beware of Errours.

IT is the parte of a wise man to foresæ all matters that may happen vnto him, and to beare such hap as shall betyde him patiently, but it is a matter of a farre worthier counsell to prouide for such things as may come to passe.

2 You must in this respect ponder with your selfe, not what I say, but what I ought and might say. Pro Aulo Cluentio.

3 The yong men of great wit bæ alwayes more ready to be holden within orderly boundes, then to be pricked forwarde with the course of glorie. Pro.M.Celi

4 Those that be entred out of the dæpe Sea into Harborow & arriued at hauen, were wont to teach others diligently which go that way, how thei must take hæde of the tempestes, of the ordering of their course, of the dangerous places, inasmuch as by nature wee are exhorted to fauour those that enter into the same daungers, that we haue escaped. Pro Luc. Murena.

5 Consider with your selfe, that if you know ye be not fit, by your own only industrie to accõplish this businesse, it is better for you to procure ayde therin, which may supply in your imbecillitie, then that ye should fall into any errours.

6 If in these your affaires ye deale so as your reason bee not intermidled with lustes or affections, I doubt not of any errour to remaine on your behalfe.

7 Ponder with your self, how ꝑ it is not best for you to innouate or deuise & begin any new thing beside my commissiõ, for to proue a new way, wheras the

gaine is doubtefull, and the daunger certaine, is the parte of an vnwise man.

8 I would not be slacke to aduertise you, although I want knowledge how to declare the aboundance of dutyfulnes and seruice that I owe you.

9 Way with your self (that to satisfie) the affectiõs of a particular man, is no hinderaunce to your vniuersall commoditie and honour.

¶ Of Traiterous dealings.

Cic. ad Attic.

I Thought good to sende vnto you in hast by this Calfurnius my very familiar frend, to the intent that you might assuredly vnderstande, that I doe most hartely regarde your life and honour.

Lib. 1. Epist. 3

2 Not onely your enemie, but also some that protested themselues to be your frends, taking occasiõ by this your necessity, haue sought meanes to bring you out of the peoples fauor, and haue so dealt, that what through the falshod of the iudges and the malice of many others, they haue peruerted trueth, and not regarded your iust cause.

Lib. 2. Epist. 7.

3 You may not bee seduced in any wyse by such fellowes, nor yet giue credit to those counsailes that they will giue you.

Lib. 4. Epi. 9.

4 If thou abydest at this stay, that thou desirest to liue more free, thou oughtest not withstanding consider, that (as our chaunce may bee) none of vs all doth liue in any great safety.

Pro P. Sestio.

5 If thou shouldest giue a knife into the hand of a yong childe, or into the handeof one that is fainte, or feeble through age: Hee (such a one with the force therof) can do no great hurte to any man: yet, if such one should thrust it to the naked body of any man, though

though he were a very strõg man, it might wounde him: Euen so, those whom thou accountest most simple, and of least valour, if aduersitie should happen to leaue thee vnarmed and in miserie, might be able to put thee to griefe.

6 A haynous thing is it for a man, to betraye such a one as reposeth confidence in him, and looke howe mutch greater estate a man is, so mutch lesse safety can he put confydence in any: yet, it is requisite that he put more cõfidence: for (to be betrayed) is a thing þ more often happeneth to Kings and Princes, then to others.

7 All things that be delectable, are not profitable, for often times that which is hurtfull, is pleasaunt & swæte, and that which is commodious, is bitter.

8 Take hæde aboue all thinges of betrayinges, forsomutch as the hatred, is vniuersall, which is euen at your elbowes ende, causeth that yee can not promise vnto your selfe any particular safetie.

9 I do put you in minde, that ye looke roũd about you, and consider that with all due diligente spæde: you (being compassed about hardly with frændes) may finde meanes to arise out of this trouble.

10 Be wary and circumspect to haue an eye vnto betraying, for he that hath cause to feare euery man, cannot, neither ought he assure himselfe of any.

11 Go to, take hæde, as well as yee can howe you repose confidence in any body, before that you haue had tryal of him, least that in time to come, ye repent your rash putting of great confydence in hym, who deserued but litle.

12 Like as the Wolfe is a beast like vnto a dogge, Epitheta

euen so a Flatterer, an Adulterer, and a Parasite, is like vnto a Friende: Take you diligent hæde therefore, that (in stæd of trusty dogs) ye admit not wolfs to the kæping of your flocke.

1 ¶ Of Enemitie.

TAke as good hæd as ye can that you foster not enemitie nære your selfe: for, as long as men shall liue vppon earth, so longe will Enemies remaine.

2 Ye must be very circumspect, least in the increasing of your dignitie, your enemies do also increase: for (vndoubtedly) loke how fast the one groweth, so likewise will the others (either publickly or priuatly) increase.

Epitet. 3 Thou oughtest thræ manner of wayes to consider the qualitie of hym, with whome thou art cõuersant (that is) whither hee be thy superiour, thine inferiour, or thine equall: If he be thy Superiour, thou must giue him hearing and sooth him: If hee be thine Inferiour, thou must perswade him with modestie & mildnes: and if he be thine equall, thou must accorde with him. So doing, thou shalt not fall into enemitie and hatred.

Aristone. 4 Like (as he) that is delighted in bodyly exercise, must beware of wrinches and disordered falles, so he that glorieth of his good fortune, must shun enuy.

5 All diligence must be applyed, that you may be more reuerenced then feared, for that, the one commeth of grauitie, and the other, of inhumanitie.

Aristone. 6 Euen, as he, that walketh in the Sun-shine, is accompanied with a shadowe, so hee that walketh through ỹ path of glory, hath for a cõpanio enemitie

¶ Nor

¶ Not to fall in an euill Opinion.

1 IT is a great alluring to make vs fall vnto wickednes, when as wee vnderstande or thinke that we shall not be punished therfore. Cic. Pro. Mil.

2 It is one thing to talke wisely, another thinge to liue therafter: one thing to bee accounted wise, another, to bee so indeede.

3 Anger, Pryde, Crueltie, Wrath, and madnes be the companions of victorie: but enemies bee companions of cõquerours, whom many valiãt Captains haue lustely vanquished.

4 Do your selfe no iniurie, concerning the opiniõ (that is had of you): that is, that yee bee such a one as can not be vanquished, nor yet bee deceiued: the one of which shall bee yours, and the gift of fortune, the other shall only be attributed to your wisedome.

5 Take this aduertisement as of a Freend, & such a one as loueth you, & wisheth you well, not of your enemie & one that meaneth you harme: for (if yee dw otherwise) you shall giue me occasion to thinke that flattery is dearer to you, then frendship.

6 You (remember howe that for to haue the loue of all men vniuersally, and the fauor of some noblemen particularly) wee haue no surer waye, then to thinke how we may deserue the same.

7 There is nothing so hurtfull as an ill reporte, for, after that, thou shalt haue beguiled any one prieuily with false perswasiõs, hatred awaketh & hurteth the innocent. Cleanthus.

8 Suspicions do breed moe ill reportes, then doe the dedes themselues. Menander.

9 Ye must beware of euill reports, although they Isocrates,

be false, for most mē (being not capable of the trueth) do follow opinions.

10 It behoueth you to be very carefull (rather to leaue behinde you a good reporte) then great store of richesse to your Children, for as much as the one is mortall, the other, euerlasting: and with good fame, men may get richesse: but with riches, a good name can neuer be obtained.

11 Many men (haue often times receiued greater hurt by reproche) then by Enemies.

1 ¶ Not to speake amisse.

Cic pro M. Celio.

I Would, that thou shouldest principally haue this aduertisement imprinted in thy minde, that thou keepe thy selfe esteemed for such a one as thou art, so that like as thou art farre from the filthines of such actes, so thou mightest bee farre from speaking thereof.

Pro R. comedo.

2 Like, as it is filthie & vncumly to write of such things as be not conuenient, euen so) it is vndecent to name the same.

3 A sword in a mad mans hand, may well be cōpared to an eloquent man without wit dome: for as to the one, it should be commodious if he were without ỹ sword, euē so, should it bee to him, that he were without eloquence.

4 Take heede, that ye be circumspect in talke, cōsidering that ouermuch rashnes in speaking, was wont to bring many hurtes.

5 If thou shalt speake amisse of our matter, thou shalt not speake against vs, but against Iustice, against the nature of the matter, contrarie to the maner of men, and the opinion of the whole worlde.

6 Be

6 Bee circumspect and warye in talking, rather applying too much modestie, then too much libertie: for, there is no mã of such a crooked dispositiõ, which can not be pleased with the humanitie of wordes.

7 In opening the mouth of a wise man, like as in opening the temple of his soule, do appeare what heauenly riches, and vertues be resident in him. Socrates.

8 If thou couet to haue diligent eare giuen to thy wordes, learne then to speake well, and after that thou hast learned so to do, labour to make thy deeds correspondent to thy words: in so doing, thou shalt get thee a good report. Epit.

9 Simonides, was wont to say, that hee neuer repented him to haue holdē his peace: but oftentimes for that he had spoken. Cleanthus.

10 Xenocrates, assigning all parts of the day vnto some busines, appointed also vnto silence the due part: in ꝑ which time he discussed priuatly with himselfe, what manner he ought to keepe in speaking.

11 Hippias said, that it was greatly amisse, that he had not determined a punishment for Slanderers, as well, as he had for Theeues: Inasmuch, as they steale awaye friendship, the which exceedeth all richesse of the worlde. Plutar.

12 Albeit, ꝑ backbyting hath power to confirme (in some respect) the opinion of them that giue eare therto: yet in processe of time there is nothing more feeble then it. Demost.

1 To be circumspect in writing.

IT is no point of true wisdome to see those things that bee present, but to iudge of thinges to come a long time after. Terut. in adelph.

2 As your Letters were read with diligence, so they haue also bene well vnderstod. I thinke that (according to your meaning) there is no sentence in it but I vnderstande it well. I shall bee very glad if you continue in your wonted warinesse of writing for a good consideration.

3 Way diligently with your self, that no man can bee so circumspect, who in this daungerous tyme of most wicked men can escape, but that some (whiche beare a frendly countenance) will espye out and bewraye other mens secretes, for to put them out of fauour with this and that noble man, by dishonest meanes.

4 Aboue all things (I for your benefit) do put you in minde that yee bee circumspecte in wryting, and also that you so deale as I may haue no cause to repent mee for your sake, of a thing that I neuer committed.

5 Bee warie, and as circumspect in writing as ye can, for (at this present) the commoditie of printing hath caused, that men are growen to such a passe, as many will comment, vppon, not (onely) writings, and wordes, but also the thoughtes and secretes of a mans minde.

1 ¶ To know himselfe.

Cic. f. 3. HE, that will make profession to gouerne a multitude, it behoueth him principally to knowe howe to gouerne himselfe.

Pro P. Quentio. 2 If hee will liue after such a sort as good men do liue, it is necessary that he learne, and forget many thinges, and eche of these thinges is very difficult for one of his age to do.

3 It was wont to be sayde, that hee is most wise, who hath reason to discerne what is expedient for to doe, and the wisest next vnto him is he that is obedient to such a man of most perfect wisedome. Pro Aulo Cluentio.

4 Phillip, king of Macedonie, after that he had obtained many victories against the Græcians, because he might not waxe prowde therefore, ordeined, that euery daye after in the morning, he should be put in minde by a certaine young Childe, that he was but a man. Elianus.

5 Heraclitus, beeing a young man, and exceeding wise, sayd, that he knewe nothing. Aristotle.

6 Demonicus, being demaunded, when he began to be a Philosopher: at such time (sayd hee) as I began to know my selfe. Biantes.

7 A certaine man demaunding of Chilo, what was the hardest thing of all? answered, to knowe himselfe.

8 Amongest the most principall thinges that are giuen men in this life, is, that the greatest of them, (being giuen ouer to follie) some may applye themselues to be wise. Aristo.

10 Diogenes said, that those men, which talke wel and do not knowe themselues, be like such Harpes, as haue a pleasaunt sound, and are senceless. Demost.

¶ To administer Iustice.

MEn dow become worse, whē they haue more libertie of sinning. He that gouerneth must not bee mindful of enemitie passed, for, it is not seemely for a gouernor, to be his owne reuēger neither must he be moued at the instance of others, Ter. in. Heaut.

but by meere iustice.

Lisias. 2 The iudges ought to put on ỹ very same minds, that the Lawgiuers did vse in making the lawes.

Solon. 3 Byon sayd, that it behoueth a good Iudge to departe from his office with more gaine of good fame, then of richesse.

Iseus. 4 Agatho sayd, that a Prince must imprinte three things in his memorie: The first is, that he beareth, rule ouer men: secõdly, that he rule according to law: & thirdly, that his Empyre is not his owne, neither lasteth euer.

5 Those that punish the wicked, doe defende the good from iniuries.

Plutarch. 6 In Thebe, the Images of Iudges were made without handes, and with their eyes deepe in their heades, because that iustice ought not bee corrupted with giftes, or regarde the countenance of men.

Eusebius. 7 A man that is in authoritie, ought excell other men, not onely in gouernement, and commaunding, but also in worthines and prudence.

1 To conserue and maintaine health.

FOr the loue of God, set no worldly thing at this time more to heart, then ỹ conseruatiõ of health, wherewith ye may the better doe seruice to the king, pleasure your selfe and your Frendes.

Xenophon. 2 The change that is wrought by litle and litle, is an occasiõ that nature is pliable according to the mutatiõ of tyme, which thing is shewed vs by God himselfe, who doth not cause vs to passe on a sodain from winter to Sommer, setting betwen them the spring time and Autumne.

3 Your eating, drinking, slæping, &c. would bee tem-

temperat for the conseruation of health.

4 That order of liuing which many doe vse, serueth to nothing els, but to weaken the body, and to make it subiect to euery danger, and to make feble the vnderstanding. Plutar.

5 The health of the bodye, requireth neither superaboundance, nor want of any foode or pleasures. Pithagoras.

6 Socrates warned Men, that they should take of such meates as do prouoke thē to eate when they haue no hunger, and to drinke when they haue no thirst. Socrates.

7 Gorgias, being demaunded what manner diet of meats he had obserued that hee had liued so long: Hee answered, that hee neuer dyd eate any thing for pleasure or wantonnesse.

¶ How to blame, and what it is.

TO blame, is properly of the demonstratiue kinde, and by accidentes of other kindes, it comprehendeth in it all sortes of euill speaking, as to reproch, to finde fault, to note, to disfame, to carpe & rayle at: Also to reprooue, but to reproue doth properly growe of loue: on the contrarie to (to blame) groweth commonly of hatred.

¶ MANNERS.

OVr Countrey is spoyled and wasted through the corruptiō of euil maners. Cic. Lib. 2. Epist. f. 5.

2 The doing of iniurie vnto others, is in two sortes, either by deceiptes, or by force: ỹ one, of which is ỹ practise of the wolfe: the other, of the lyon, and both of them are most farre from humanitie.

Phillip. 3 Like, as some men (by reason) of some maladie that they haue, and through dulnesse of their senses, doe not taste the sweetenes of meates, so those men (that bee wicked, leacherous, couetous, &c.) haue no tasting of true prayse.

4 He sheweth himselfe to be a very fole, who for to ouercome the vertues of any one doth vse ỹ force of wickednesse, for, like as in running, a mã must get victorie by rũning, so vertue is ouercome by vertue.

Diogenes. 5 Those thinges, that are euill and filthie, are alwayes filthie, whether they be kepte secret, or made manifest.

6 Euen, as foolishnes is oftentimes a disease that cõmeth by inheritance, so the wicked doth cõmunely beget such as be wicked.

Euripides. 7 Oh good Lorde God, how true is that olde saying, (that of a wicked Father) is seldome hatched a good Sonne.

Ecdorus. 8 Who so is deformed of countenance, and of euill manners, he doth naturally bring forth nothing but euill, lyke, as out of one Viper, springeth another Viper.

1 ¶ The Minde.

Cic pro Sest. THat cannot be said a Medecine whẽ one pearceth with an instrument of stele into a whole and sound part of the body, but is rather a very cruelty and butcherlike dealing.

2 Those that be of a base and brutish minde, and giuen to pleasures and lust, Plato, in his first booke, De Republica, doth bannish from the holy fellowship of Philosophie, as prophane and vnable to attaine therto.

3 Like,

3 Like, as a durtie soule poole, can not giue forth cleare water, euen so a minde replete with euill thoughts & vile lustes, cānot giue good counsells.

4 Like as a path (when it is hardened) cā hardly be takē vp & framed to another fashiō by any force, euē so, a minde lōg tyme accustomed to sin, cānot by any sharp and bitter reprehension bee corrected and amended.

1 ¶ Slackness in Religion, & an ill conscience.

HE that hath once digressed out of the waye of trueth, will haue no cōscience more to sweare falsly, then to speake the trueth. Cic. Pro R. Comedo.

2 It is not sufficiēt only to know God (which thing the very deuils do, that hate hym,) but also to make diligent searche what God would haue vs to do, which ye may finde in the holy Scriptures, if ye haue the spirit of God for your Instructor.

3 You shall by your slackness in religiō reape but small fruite in this life, and in the life to come infinit and perpetuall damnation.

4 I am bonnd to hate the vices of those ỹ through their litle religion, and great pertinacie would carry me headlong with them into euill.

5 A wicked man pricked in conscience, suffereth farre greater torments, thē any dw by beatings, or by any bodyly afflictions. Pithagoras.

6 He, that doth dishonest thinges, must not looke to haue them kept secret: & albeit that he could kæp them close from others, yet, they cannot bee hidden from his owne conscience. Isocrates.

7 Biantis, bæyng demaunded what thinge was in this life that was not accompanied with feare:

A good conscience, sayde he.

8 Periander, being asked what manner of thinge libertie was? Answered, an vpright conscience.

Diogenes. 9 What is hee that is lesse fearefull, & on the contrarie side, more coragious, then the conscience free from all euill?

Plutarch. 10 Wee must not holde him in admiration that aboundeth in riches, but him whose cõscience is quite discharged from sinne, and is made pure.

1 The small estimation of Frends.

Terence in Andria. TO make rehearsall of good turnes done vnto those that haue receiued them, is an vpbrayding them with the benefite bestowed, and to note them out, of forgetfulnes and ingratitude.

2 The benefites that men be checked withall by those that would be accounted benefactours, doe rather hurte, then gratify, and dow shewe the small regarde, they haue of a frende.

3 To reproue a man for benefites receiued (is nothing els) but to purchase hatred.

Euripides. 4 To passe a mans life ioyfully with his frends, is a thinge full of consolation: and on the contrarie, not to vse conuersation with them, either for hatred, or for the litle regard that they haue, cãnot be without perturbation of the minde.

5 The troubled minde doth greatly relieue it self in beholding the countenance of the Frends: on the contrarie part, to be voyde of such relefe, is more tedious then a cruell death.

1 ¶ Ciuill Warres.

Cic. fil. 13. HEe can not loue dearely the priuat habitations of the citie, the publique lawes, the estate of the libertie,

libertie, whom discordes, homicides, and ciuill warres do delighte.

2 Unto what other ende doe tende ciuill warres then to make an ende of all good Cittizens, yea, and to bring to confusion the Cittie it selfe?

3 If we call the Tartarians and Scithians cruell (for they do exercise crueltie against other Countreys adiacent neare vnto them, for to amplifie their kingdomes and Empire, or for the maintenaunce of their libertie) what shal we terme those that for to debase and destroy their owne Countrey, doo bathe themselues in ciuill bloud?

4 Ciuill and intestine dissentions, dow hurte vniuersally all men (inasmuch) as they tende as well to the destruction of the Vanquishers, as of those that are vanquished: Wherefore, loue is good, and a common concorde necessarie to be amongst persones. Demosth.

5 ¶ Crueltie.

WHat Tyrant was there euer, who forbad the miserable to lament? Cic. pro Sestio.

2 Who was euer so cruell, he forbad mē to bewaile within themselues, and to make supplications vnto others? Contra pisb.

3 What Tyrāt is there in Scithia, which forbad (to them that had occasion) to weepe? Pro R. Amer.

4 Forasmuch, as nothing can bee so holy but that it may bee at some time violated through presumptuous boldnes, there haue ben a singular punishmēt deuised against Parricides, to the intent that those that could not by nature bee contained within the limits of good workes, might be withdrawen from the euill and vngratious works through the greatnes of the paine.

5 What Theefe is there so lewde, or what Pirat so cruell, which if hee can obtaine his praye without blood-shed, will shed blood therfore.

6 Crueltie is not worthie to be possessed of a mās minde, and hee that will be cruell and vncourteous, must of necessitie be spoiled of humaine and reasonable nature.

7 Too much nycenes ingendreth dispraise, & maketh a man litle estœmed, but crueltye braedeth hatred.

Vses. 8 It is necessarie that a man bee severe in executing lawes: also that such a one may bee a patterne (in following himselfe) what the Lawe commaundeth.

9 Those, that take delight in other mēs mishappes, do not know how that the chaunces of fortune be commune to all men.

1 ¶ Pride.

CAn the heartes of wilde beastes be tamed, and is the heart of mē only implacable? but ỹ heart of him is most vnappeaceable of all, who hath with crueltie conioyned an incomparable pride.

2 This insolent Person, beeing blinded with the smoke of his pride, is become insupportable to hys vassailes, odious to others, and to the most parte of men more hated then knowen.

3 Who euer sawe the nature of any man like vnto this, which hating his superiours, can not abyde his equals, and dispising his Inferiours, sheweth ỹ he hath no lesse beastlines, then pride in him.

4 This man is so imperious and proude, that he commaunding

cõmaunding euery man, presumeth to shew fauour to some in commaunding.

5 Socrates, seeinge Alcibiades (who went puffed with pride, and was become very stately because of his riches and great landes that he possessed) showed him a large mappe of the worlde, and sayde vnto him, looke well herein, if thou canst see thy Landes: Alcibiades aunswered, that hee sawe them not: Thẽ Socrates replyed, Oh Alcibiades, why art thou so lofty minded for those thinges that bee so litle worth, that they haue here no place appointed them. Elianus.

6 Proude men be communely vyle, and through their vylenes and pride they are insolent in prosperitie, and in their aduersitie, they become abiected & miserable. Chilo.

1 ¶ Auarice.

There is no duetie of frendshipp so perfect, nor obedience so requisite and solemne, but Auarice will hinder both the one, and contaminate the other. Pro P. Quentio.

2 Some were wont for the loue of their Children to bee desirous of richesse, and this man for the loue of richesse, hath not cared to lose his children. Pro Aulo Cluentio.

3 There is no speedier iustice executed, thẽ toward a couetous person, for, his punishmẽt is ioyned with his sinne.

4 Socrates, being reprooued by Xantippa his wife, because that hee would not take those many giftes that were brought him, sayd: If we should take immediatly that which is here ready to be giuen, we should not hereafter, whẽ we sought therfore, finde any thing to be giuen vs. Pithagoras.

5 When a certain mā demaunded of Socrates, how he might do to become rich, he aunsweared: that hee must make poore his lustes.

Chilo. 6 It is good to make election rather of losse, then of beastly gaine, for that, the one dooth put vs to displeasure but once, the other for euer.

Isocrates. 7 Those that giue thēselues a pray, for to get richesse, and cannot tel how to esteeme of them aright when they haue gotten them, be like vnto those that haue a good horse in the stable, and cannot ride.

Democri. 8 Diogenes, likened the couetous men, vnto sutch as had the dropsie, for how much the more filled, the one is with monie, the other with water, so mutch greater is the desire of the one and thirst of th'other: to each of which, their greedy desire is cause of their ruine and destruction.

9 If the desire of richesse bee not bounded within a certaine satiety, it is mutch worse then extreme pouertie: forasmuch, as great gredines of hauing breedeth also great necessitie.

10 A man beeing very rich, and yet accompanied with a continuall carefulnesse of hauing more and more, is as like the life of a begger, as of a rich man.

11 The richesse of couetous men, is like the sunne when it is gone downe, for it comforteth not, nor giueth cause of reioycing to any man.

12 Auarice, is the greatest euill that is amongest mortall men, for it bringeth to passe oftentimes that those which go about to scrape together, and vnite another mās riches vnto theirs, bee so deceiued that they lay and conioyne their richesse to those of other men.

13 Bion

13 Bion the Sophist said, that auarice was the chiefest mother citie or Metropolis of all ribaudrie. Euseb.

14 Those that liue to heape vp richesse together, as if they would saue them vntill the other worlde, do forsake (both) themselues and all their felicitie in the meane season. Antipho.

15 Theocritus sayd, there be found many rich mē, which be not Masters, but Tutors of their richesse. Plutar.

16 He, that would become rich, must not seeke to increase richesse, but to extenuate his affections. Epicurens.

16 Plato, seeing one wholly giuen to the spoile for heaping togither riches, hee reprouing him, sayde, that he should not studie to increase his richelle, but to diminish his greedy coueting. Diogenes.

1 ¶ Prodigalitie.

HEe hath consumed vp all that euer hee had, in such sort that there remaineth at this present nothing sufficient, not onely to satisfie his lust & desire, but also, for to succour his necessitie. Pro Aulo Cluentio.

2 A certaine prodigall man, wondering at Diogenes, because that he had only craued of him superfluous almes: I do this (sayd he) because that of others I can but seldome get it, of thee neuer. Pithagoras.

3 Crates, likened riches of the prodigal vnto those figges that first come forth, wherewith the crowes and such like fouls are fed, and not men, for ỹ goods of the prodigal do feede (only) whores, parasites, &c.

4 It is not so much amisse to haue riches, as it is to lose them disorderly. Xenophon.

1 ¶ Anger.

EMNVS, called anger, the beginning of follishnes, but vnto many it hath beene the ende (both)

of foolishnes, and also of life.

2 This man is more disdainfull and angrie, then euer was Cælius the Senator, who beeing angrie with one that was his client, the which agreed with him in all thinges, and was obedient to him: yet, hee being full of disdaine, sayde, thou doest therefore not gainsaye me in any thing, because thou mayst make vs twaine, two.

Dion. 3 Although, it is a great matter to banquish anger, yet, it is a farre greater to know how to foresee not to fall therinto.

Sotion. 4 Like, as those shippes that abyde stoutly the raging seas, bee accounted more valiant thē others, so also, men that resist ỹ anger & perturbatiō of the minde, be estæmed for ỹ most constant of all others.

Aristotle. 5 Euen, as smoke troubling the eyes, doth let vs ỹ we cannot see those things which be afore our feete, so wrath assaulting the vnderstāding, dimmeth and blindeth our reason.

Plutar. 6 Seruaunts, when they are bought, doo not enquire whether their masters bee superstitious or enuious, but whether they be angrie or not.

7 Mancrates, a wise man, said, that angry men bee like vnto lampes, ỹ which how much the more they abound with oyle, so much the more they flame.

8 It cannot be that a man chafed with anger, cā do any thing reasonably. ¶ Enuy.

SOme mē enuying the praise of others, doo like the pestilence infect, and spoile our frendship.

2 Enuy doth alwaies extend it self to those things ỹ be most high. 3 Like, as where ther is no light, is no shadowe, so where no vertue is, there is no enuy.

4 Enuy

3 Enuy, is onely fed of euill, and is tormented by that which is good, receiuing in it self ỹ euil which it desireth in others: wherfore Alexander ỹ great, said, that enuyous men be their owne tormenters.

4 It is not ynough, that our owne euils, ỹ which be very great, doo torment vs, but also other mens blessednes, and happy estates, do vexe vs.

5 There was neuer any famous man, in any age, which dyd not with a haynous countenance wonder at enuy.

6 Enuy, is one of those Enemies, the which are by no meane better vanquished, then by flight.

7 Socrates, being demaunded of Alcibiades, how he might flye Enuy: aunsweared, with liuing an abiect and miserable, like Therstites, for, that miserie (alone) is without enuye.

8 The enuyous person, is an enemie to himselfe, forasmuch, as he is alwayes tormented with continual passions of the minde. Menander.

9 Rust, consumeth yron: ỹ mothes, cloath: wormes, wood: but enuy, as that (which is worse thẽ al euils) consumeth man.

10 Enuye oftentymes casteth downe those that haue beene exalted by fortune. Apollon.

11 Few men ther be that without enuy doth loue a fortunate frende.

12 Theophrastus sayde, that wicked and enuyous men, do not so much reioyce of their own benefit, as of another mans hurte. Sophocles.

13 Those that are enuyous be the most vnhappy of all men, for they do not only sorow for their owne hurt: but also for the prosperitie of others.

Democr. 15 Socrates was wont to say, that emy is a woūd in the soule. ¶ Wanton loue.

Cic. Lib. 4. Epist. f. 12. IF we would consider howe much excellencie is in the nature of man, and how much worthines, we should also see how great shame it were to suffer it to be gouerned by leacherie, by delicate liuing, & by a feminine spending of time in voluptuousnes.

2 It is extreme foolishnesse, to delighte in those thinges, in which is greater pleasure then profit.

3 The pricks of louers, the slightes that they vse, the snares that they lay, and the deceipts that they sowe for to possede the thing loued, do sufficiētly declare vnto vs how great the dissimulatiō and wilines of loue is.

Plutar. 3 Loue, groweth not on a sodaine, as wrath doth, neither passeth it sodainly away, although it is supposed to cary winges.

Menander. 4 Nm. N. is necessarie to gratifie a faint louer withall, but mutch more him that hath an heart francke of loue.

5 Loue, can not be said to be any other thing, but a madnes amongest men.

6 Loue, is an ydle thing, vnprofitable for any good enterprise, an Enemye to labour, & that it is so, we see that, it, flying Beggers, ouertaketh rich men.

7 Loue, is an excesse of a certaine vnreasonable desire, which commeth quickly, but goeth slowly awaye.

Theophrast. 8 Theophrastus, being demaūded, what loue was, aunswered, it is the effect of an ydle Spirit.

¶ Surfetting.

IDlenes, is the father of leachery, and gluttonie is the mother.

No-

2 Nothing is more vile, or doth more pricke a mã, then gluttonnie.

3 Nature hath giuen vs a throate, not for an instrument to delight in surfetting, but only for a conduite and waye, whereby the meate is guided to the nourishment of the body.

4 Some men set all their studie and care vpon knowledge, some vppon cheualrie, and other-some vpon other honest exercise: and this mã (alone) hath all his minde vpon the kitchin, and in the cookery, (as one who only hath for his ende and purpose) excessiue eating and drinking.

5 Like, as the roote doth nourish the plant, so the meate that the bodye receiueth, ought to nourishe it selfe, and not lustes, & gluttonous eating & drinking. Musonius.

1 ¶ Idlenes.

SO great is the ruine and destruction of others, that through their imbecilitie, (and not for our owne vertues) we be accompted mightie.

2 Men beeing in prosperitie and in ydlenesse, whē fortune laugheth on them, they become vniust, vntemperate, and do suffer themselues to be corrupted with voluptuousnes.

3 It is no shame to take paines, but shame to be ydle.

4 Uertue walketh by the waye of labour, and not by the waye of ydlenesse. Hesiodus.

5 It was wont to be sayd, that exercise is the father of a good name. Euripides.

6 There bee many moe become good through diligence, and good exercise, then be by nature.

7 Goods do multiply with a mã, if he take paines.

6 Hesiodus, lykened the ydle persons to Drones, which be those bees that hauing no stinge to defend themselues, doe eate vp the labours of other bees, without trauailing. 7 A sound man that is idle is more miserable, then one that hath the agewe.

Eusebius. 8 Idlenes, causeth infirmitie of the body, and dulnes of the minde.

1 ¶ Riches.

RIches be rather the frends of vice, then of vertue, and doe oftener allure the mindes of young folke to vnhoneste delightes then otherwise.

2 Like a horse cannot bee ruled without a bridle, so richesse cannot be ordered without prudence.

3 Euen; as garmēts, which be of themselues cold, doo not increase, but conserue the naturall heate of man, so richesse and honours do not make men happy, for as mutch as felicitie consisteth in our minde, not in thinges subiect to the iudgement of others.

4 Our nature hath none more deadly enemie then richesse, a dire aduersarie to vertue, & a minister of vice: neither did Diogenes without occasion say, that vertue dyd not willingly lodge, either within the liberties of a citie, nor yet but in a few rich Pallaces.

5 Plato, wisely sayde, that a riche man could but ill willingly be vertuous.

Antipho. 6 The intemperate desires of getting richesse bee very prickes and rich thornes.

7 Richesse ill gotten, were wont to breede short pleasures, and long shame.

Epitt. Alcides. 8 It is a harde matter for a rich man to bee temperate, and for a temperate man, to get great abowndaunce of richesse.

9 It

9 It is necessarie to haue a rich minde, and not a body clad with a great ostentation of riches. Euripides.

10 The very fruites of richesse, be nothing els but leachery, couetousnes, and infamie. Menander.

11 Richesse bee blinde, and doo make those blinde that behold them.

12 Garmentes, which bee too long, doo hinder the going, and superfluitie of riches bee an impediment to the soule. Democri.

13 Our affections by nature, are harde to bridle, but after that they be accõpanied with riches, they cannot possibly be bridled. Plutarch.

14 Bion sayde, that those were made a laughing stocke which would giue themselues a praye vnto richesse: for they are graunted to a man by fortune, conserued by Auarice, & gottẽ togither by falshood. Pithagoras.

15 Diogenes, called richesse the vomit of fortune.

16 Plato, being demaunded what stoare of riches a man ought to seeke for, answerred, so much as neither should breed any snares, nor haue neede of any necessarie thing.

¶ Honours.

THis course of life which I hold, perhaps I offed in, which do matnail at the brauerie & outward show of this life, and do not discerne the carefulnes and great perilsomnes wherewith it is replete. Cic. Lib. 1. Epist. fa. 9.

2 Like, as Emous sayd, in raigning or gouerning as king, there can bee no true faithfull companion, nor credit giuen to any.

3 These smokes of vaine honour doo seeme in my iudgement, to serue for nothing els but to make vs slaues to the rouling estate, & madnes of fortune.

4 If we cõsider diligently, how that these honors and worldly dignities, be for the most parte vnstedfast, we shall finde also that it commeth to passe, because that they are grounded vppon the instabilitie of fortune.

1 ¶ Pastimes.

Cic. Lib. 2. Epist. fa. 3. FOr to feede the people with the vanitie of such showes, is a thing but litle esteemed of gwdmen, for it noteth riotoulnes, and is nothing worth.

Contra piso. 2 Like, as it is but swlish wantõnes to be caried about with a vaine out rye of others, and to follow the shadowe of a false vertue, so it is an act of a wãton and vnconstant minde, to refuse the light and brightenes of that which bringeth true glorie, and is the most honest fruite of perfect vertue.

2 I cãnot esteeme good that sort of pleasures which hath beene found out by a wicked and naughtie mã, such a one as hee was: for, nature doth not so easily admit a naughtie plant to bring forth good fruit.

3 Wee are so by nature enclined to pleasures and pastimes, that we delighting indifferently in all alike, and making a confusion with good and bad together, do also confound our selues.

4 To what ende do serue pastymes, & gamings: but to steale away time, & to busie our vnderstanding in vaine thinges, and without any profit.

Demost. 5 All pleasures ought not to be followed (but those only) which haue their deriuation of honest things.

1 ¶ Beautie.

I know not how I might praise beautie, seeing, that in womẽ it is for the most part accompanied with cruelty and ingratitude.

2 We

2 We must haue regard to the goodnes of ỹ minde, and not to the beautie of the body. Euripides.

3 Byon, confirming the opinion of some that sayd, how that tyranny consisted in beautie: saide moreouer, that frō tyrants a man might by many meanes be deliuered, but from beauty, by no meane. Plutarch.

4 It is a very delectable matter to behold beautyfull thinges, (but to touch them) cannot bee without danger: like, as Xenophon said, the cooke doth broile only those thinges that hee layeth on the coales: but beautifull things, do set on fire also those that stand neare about them. Fauorinus.

5 Like, as Gilliflowers and other most pleasant and swete smelling herbes and flowers, if they bee cast into a Jakes amōgst filthie dung, do forthwith become vile, euen so beauty, if it be, not accōpanied with excellent vertues & graces, wareth eftsones, filthie and abhominable.

1 ¶ Noblenes.

ALl men are in this respect equall, that they haue had all one manner of beginning, and were naturally created after one fashion.

2 No man can challenge to himself any worthynes, for beeing borne of noble blood and of famous parentage, but for that he hath lyued vertuously, and dyed valyantly.

3 The nobilitie of thy parents and blood, do serue thee to none other purpose, but that thou canst not keepe thy selfe vnknowne when thou wouldest.

4 He gloryeth of himself but in vaine, which boasteth of his dwelling in a noble Pallaice (inal much) as the praise is not his, but his predecessours.

Euripides. 5 In my iudgement (he that is a good mā) is worthie to be accounted noble, like, as (on the contrarie part) I estæme a wicked man ignoble, although hee were descended of a father more noble then Iupiter.

6 Nobilitie consisteth in prudence: and by vnderstanding is obtained true riches, but only at ỹ hāds of God.

Theodor. 7 He that by nature is inclyned to vertue, hee is noble, although his mother were an Ethiopian.

Bion. 8 Antigonus ỹ king, going about to reproue Byon the Philosopher of ignoblenes, asked hym what hee was, of what countrey, and where was his Cittie, and his parents: to whome Bion aunsweared, it belongeth not vnto frændes to enquire where they were borne: but what manner of men they be.

Phalarides. 9 It is better to glorie of the praises of the minde then of the nobilitie of the elders, being already extinguished through the obscuritie of the posteritie.

Democr. 10 Like, as the noblenes of beastes doth consist in the dispositiō and strength of the body, so the nobilitie of men consisteth in the goodnes of manners.

11 Diogenes, being demaunded who were ỹ most noble mē: aunswered, those which dispise riches, vanitie, pleasures and life.

12 Socrates, being asked of a certaine man, what thing was nobilitie, made aunsweare, that it was a good temperature of the minde, and of the body.

1 ¶ Flatterie.

NO man whilest that he is in prosperitie can tell whither he be loued or not.

2 Euen, like as Acteon was torne in pieces with his own Dogges, that had beene nourished by him.

so

so are those torne in pieces by flatterers, that do nourish them.

3 Flatterers, bee like vnto certaine sepulchers, in which is only written the bare name of amitie. Diogenes.

4 Antisthenes sayd, that there is lesse hurt founde amongest Rauens, then among flatterers, for, these do corrupt and eate the mindes of such as bee aliue: the other do but deuour (only) the dead bodyes. Isocrates.

5 Antisthenes, was wont to saye, that Flatterers were like vnto curtisans, or harlots, which do looke to haue found in those that were inamored on them all excellent gifts, except Judgement and wildome. Pythagoras.

6 Crates, seeing a yong mã, who was very wealthy, accompanied with a multitude of Flatterers, he turned vnto him and sayd: Oh young man (I am sory) to see thee so solitarie.

7 Demetrius Phalerius, exhorted Ptolome ye King, that he should buy him bookes to read, such as treated of well gouerning a Kingdome: for, in them hee should finde written such things, as those that were his true Frendes, durst not, and his falke Frendes would not shew him. Isæus.

1 ¶ Ingratitude.

IT was a generall fault of all them which did not defend me, and (especiallie) of such as were bound thereby by duetie. Dic. 1. Epist. f. 9.

2 All the good that I haue done for him, is as good as lost, for, it is euen like, as I had done the same to mine Enemie.

3 It was wisely sayd ye there were two woundes in good turnes: the one reprouing or vpbrayding of benefites bestowed: the other, forgetfulnes of such,

as haue bene receiued, both of them be the mothers of vngraetfulnes, and stepmothers to a good name.

¶ Malice.

Cic Lib.1. Epist.f.5. Their maliciousnes, maketh them to credit that which they haue hard say of others: that is, that I must dilate my selfe.

Cic.5. Epist.fa 3. 2 I should neuer haue beleeued that thou wouldest so litle haue esteemed our recyprocall loue, & the freendshyp renewed amongst vs, that for one onely worde, thou wouldest seeke to destroye my Brother Metellus, neither respecting ỹ noblenes of our house, nor yet the great loue that I haue borne vnto you, and to the common wealth, the which coliderations might haue moued you, to haue putdyp a litle iniury.

Fil.3. 3 The iniurie which that naughtie toungued fellow hath offered to this good yong man, hath made his most shamefull and impudent life manifest for euer,

4 ¶ Vide Cic. Pro Ros. Amer.

Pro P. Quentio. METhinketh that how much the more mightie and noble a mã is, so much the lesse he ought to shewe forth his power, especially toward the ruine of poore men.

5 Go not you about with honest wordes of your letters to cloake the dishonestie of your minde, for those that haue already an yll opinion of you, will giue no credit therto.

1 ¶ Doltishnes.

Cic Lib.11. Epist.fa.22. OH God, what a cockescombe is he: and how inamoured on him selfe without any modestie or reason.

2 Hee is so senceless and doltish, that nature seemeth

meth euen to haue brought hym into the worlde for despite.

3 There be found some sorte of men in the world, such pdiotes in their talke, that lyke how more they go about to beautifie & inlarge their talke, so much more they are mocked rather then harkened vnto.

¶ Composing or applying of

1 thinges amisse.

MEn haue vsed many times to adorne thē selues with glorious words found out by other mens industrie. Terence in Eunuch.

2 Those men that in cōpyling or cōposing workes (do nothing els but imitate others) are in my iudgement like vnto the popingaye or pye, which speake those thinges that they do not vnderstand.

3 Like as he cannot runne well, that seeketh to set his feete onely in traces of another mans feete, so those cannot write well which go on imitating, and neuer swarue from the bounders of others. Menander.

¶ This life.

I wish not that this life was shorte, & a vaine course of glorie. pro Sestio.

2 Of good, and of euill, consequently of godly men and of vngodly, there is at this present no great account made: such is the life wherin we do liue.

3 Our life (when fortune doth fauour) is like to a running brooke, which is all dustie and myrie, harde to get into, violēt, making a great roaring & noyse, and lasteth but a while. Epist.

4 This our mortall and miserable life is none other but the likenes of a shadow, and a birth vnprofitable to the earth. Sophocles.

Hesiod. 5 The Sea and land is full of euills and infirmities, which daye and night doo compasse about this troublesome life.

Democri. 6 Good things (although they be sought) dw hardly come, but on the contrarie (euils things) dw come on heapes without seeking.

Aristotle. 7 Man, is none other thing but an example of infirmitie, a spoyle of time, a iest of fortune, an image of inconstancie, and a ballance of enuy & calamitie: remaining (only) fleagme and choler.

Herodotus. 8 This (our life walking through a circle) is alwayes subiect to bee intrapped with euill, and can neuer abyde in one estate.

Antipho. 9 This our life (trauailing alwayes toward the ende) is like vnto wine, whereof (a litle being left in the bottom of the barrell) doth become vineger.

¶ To be sory.

TO lament, or to be sorowfull with another, is an affectiō that groweth of the displeasure & griefe that we receiue by our owne misfortune, or by the misfortune or hurt of that person with whome we do lament or sorrowe.

¶ For the death of sombody.

Cic. Lib. 2. Epist. 17. THe death of your father (a man of most worthy memorie) hath depriued me of a testimonie of great authoritie, vnto whom I was most bound. Albeit, that I am assured that I can not bring you more hurtful newes then these, yet, because nature, or rather the prouidence of God is superiour to all men, I haue thought good (not to holde my peace herein) howsoeuer the matter goeth.

3 In this respect the noblest and most valiant person in the worlde, is no better then equall with the simplest and him that is most vile of conditions, for, that with one bitter sorte of death, the liues of them (both) are extinguished alike. Cic.4.Epi.10.

4 Sithens, that it hath pleased God (who is neuer deceiued) thus to deale, it is expedient that wee be conformable to his will.

1 ¶ For sickenesse.

WHo doth not see, how that many times ỳ hurt which we receiue by the Phisitian, is worse then the malady it selfe.

2 Concerning sickenesse, some sorte of them were wont to come through efficient causes, as by excesse of heat, or of drought: some by materiall causes (that is) by want of norriture or surfetting: other some are bred in certaine, the naturall partes of man, as in the blood, in the marrowe, or in the braine: at some other times, sickenes also do proceed of exteriour causes: as by the water (being vnholesome, by the soyle of the countrey, by surfetting, by penury, and such like) by which meanes, I suppose that your sickenes cõmeth, wherof, for the loue (that I beare you) I am (very sory.

1 ¶ For pouertie.

MY griefs do not only flowe through the compasse of yours, but they doo also increase infinitly. Cic.3. ad Att. Epist.

2 The Goddesse of pouertie, as being most hatefull, is without any Temple. Euripides.

3 Pouertie, is no fatal maladie to those ỳ proue it. Diphilus.

4 There is no chaunce more miserable in this our life, then pouertie: for a good & vertuous mã (if Crato.

he be poore) is nothing esteemed.

Sophocles. 5 Man hath no greater enemie then pouertie.

6 A poore man, as one that is fearefull, is euen a semblance of feare it selfe.

Menander. 7 Men doe communely account of ritch men that they be wise, and on the contrarie make but a scoffe at poore folke, although they be godly & vertuous.

1 ¶ For imprisonment.

IT is so cruell a wound that I beare in my Spirit for this your imprisonment, that I assure you, I finde no better ealement nor rest in my minde, then the hope that I haue to see you recouer againe your former estate of libertie.

2 I doo so greatly lament, for this your imprisonment, as is conuenient for our friendship, in consideratiō wherof, like as I (at this time) I am exceedingly grieued, so (I hope) that hereafter my consolatiō shall be the greater, when as I shal see you restored again to your former libertie, and honorable estate.

1 ¶ For Exile.

Cic. Lib. 14. Epist. fa. r. 7. OH wretch that I am, that I should be the occasiō of your so manyfolde troubles, and so mytch the more wretched am I, as that your valiancie, your goodnesse, and gentlenesse, deserued better fortune then this.

2 Seeing, that no consolation can be greater then this that I desire rather then my life: namely, that I might dye in thine armes, for as mutch, as by no meanes I can so hope of thy deliuerance, & that thou mightest be rewarded, according to thy deserts.

3 Aristides, being demaunded, wherefore he tooke sorrowfully his sending into Exile: he answered,

because of the shame that my Countrey receiueth of the iniurie done vnto me.

¶ For libertie lost.

I Neuer desired at any tyme my fortune more fauourable, then to haue the accomplishment of the thing I now desire in these your tribulations, to let you vnderstande howe that I esteeme your liberti: lost, a yoke of seruitude vppon thy necke: and albeit, that the residue of your frendes be of ỹ same minde, yet, I haue thought good to make manyfest vnto you mine affectiō, to th' intent ye may measure it with your own affection, and with the affection of others, and haue experience therof.

2 What greater misfortune can happen to noble mindes, then the losse of libertie: yet I trust you will play the parte of a wise and valiant man, disposing your self, according to the quality of these euiltimes.

3 I should lament for your libertie lost much more thē I doe, but that I perceiue howe that fortune maketh sclaues of such, as by vertue were made free.

¶ For Reputation lost.

IT is very lamentable that other mens wickednesse haue defiled the brightnes of your name. Cic. 3. Epist. fa. 6.

2 If thou shalt shewe a valiant minde in these thy mishappes: I can neuer praise thee vnto the full, but much sorowing is vncomly for thine estate. Pro Milone.

3 Who will say, that he is spoiled of his ornamēts, who by death is exalted to euerlasting honours. Pro Sestio.

4 The chaunge of fortune is grieuous ynough to one that was sometimes happy & fortunate: whereas he that hath alwaies bene in aduerse fortune, taketh Euripides.

keth not so mutch sorowe at the familiaritie of calamities.

Herodotus. 5 Calamities haue dominion ouer men, and not men ouer calamities.

¶ To comforte or giue consolation:

1 And (first) for olde age.

Terence in Adelph. I Knowe no cause why mẽ should meruell that olde age is subiect to so many maladies, seeing, it is euen infirmitie it selfe.

2 That old man is more foolish (who hauing passed ouer ỹ daungers of this life, and is arriued at the ende of them) would wish to begin his course newe again, then a trauailour, who hauing ended a longe and perkesome iourney, should desire to go it ouer againe immediatly (so al-much) as nothing is more acceptable to such as bee weary, then rest and lodging.

3 It is not expedient for your wisedome, to wish for that, that ye haue lost, seeing, it cannot be recouered againe, that is youth, for it is the propertie of a mad man to loue that which is lost.

4 Men ought to reioyce whẽ they come vnto age, wherefore they were borne, seeing age, is the very typenes of men, and is as profitable to be in men as in fruites.

1 ¶ Of Death.

DEath happeneth to al men alike, wherfore thou oughtest not to challenge vnto thy selfe a priuilege of life aboue others.

Cic. 5. Epist. 17. 2 I dare not take in hande to comforte thee, or to offer

offer thee any succour, for, I knowe ỹ thou art wise ynough, & of a most noble minde, wherfore it should seeme great presumption if I would go about to administer thee consolation in this matter.

2 All things that be according to nature, be good: and what is more agreeyng to nature, then for an old man to dye.

3 Thou oughtest to conforme thy selfe, according to the good pleasure of God, and to beleeue that hee knoweth better what we need then our selues, and the time when to drawe again to him self his members.

4 In the raging Sea of this oure tempestuous life, we haue none other hauen, saue death.

5 Thou mayst thus comfort thy selfe for the losse of thy Father, that sithens in his life tyme hee liued well, he hath now with death obtained rewarde of his vertues.

6 This world is a very Vallaye of waylinges, deepe, obscure, and full of mire: happy is he that wel getteth out of it.

7 Seeing, it is so ordained by nature, that he which first cometh, must first go: the sonne hath no cause to lament for the death of his Father, for, hee doth not therby forsake him, but goeth before him.

8 We may (truely) call the Earth a better Mother vnto vs, then she that hath borne vs, for, shee nourisheth vs but for a fewe monethes: and the other for a great many yeares.

9 To lament for things that can not be gotten againe, groweth rather of too mutch folishnes, then of much godlynes and loue.

10 Vertue, may make honest any sorte of death, whatsoeuer.

11 Albeit, that my minde is not sufficient to comfort you, for that the sorrow that I abide doth suffer me to haue no place of consolation, yet, &c.

12 He was not borne in vaine that dyeth well, neither liued he vnprofitably that finished well his life.

13 Death is no death, but the end of trauailes, and a beginning of life.

14 There is no armour more strong against any cruell dart of fortune, then a prudent minde: and I, being of opinion that you are most wise, do beleeue also that you vnderstande, howe that no humaine thing can bee perpetuall or quiet.

15 If thou wouldest consider, howe that hee was borne a mortall man, thou wouldest not sorrowe of his death.

Eschines. 16 Socrates, beeyng demaunded, what was the greatest beatitude of man? Hee aunsweared, to dye well.

Philomenes. 17 If sicke men could be healed with teares, and that sorrowe could cease their griefe, I would commende this wayling.

18 Inasmuch as we be mortal what thing should we els looke for of this our life, but mortalitie.

1 ¶ For Health lost.

I Trust with the grace of God shortly to see thee not only free from this disease, but also from all ill humours, by meanes of this sickness, whereby thei shal be consumed, verifiyng the olde Prouerbe (that is) that one euill driueth away another.

2 Nothing,

2 Nothing (new or vnwonted) is happened vnto you, neither hath fortune any iot changed custome, nor nature, beeing alwayes vnstedfast, vnconstant and blinde, but we may rather say, that in this your maladie, it hath vsed the owne proper and naturall constancie, which is, to be alwayes vnconstant, and neuer to abyde in one estate.

3 Sickness is a great dehorter from vices, and affections, and an exhorter to modestie and goodnesse.

4 It is mutch more easie to abyde the infirmitie of the body, then the griefe of the minde, wherefore, I thinke it good that in this your sickness, yee shake of all such thoughts as might trouble you.

5 Although, that man by nature is accompanied with many euills, yet, the worst of them all, is the displeasure of the minde, take hæde therfore, least ye set any thing rashly to heart.

1 ¶Of reputation lost.

I Am glad that your fortune is vnlike mine: for ther is great difference betwixt beeing iniuried, & beeyng vtterly vndone. Cic. 1. Epist. fa. 7.

2 To be without doubt is tokẽ of a good hart, which thing without all peraduenture, would both skaye, his foolish rage, and bringe you againe to your due place of honour. Cic 1. Fa 5.

3 The course of your fortune, although the case be vnlike, yet it rũneth to the same end that mine doth. Epist. 7.

4 To the grieuousnes of the sorrow that I feele about your matters, I haue yet this consolation, that I trust the counsels of frendes, and the time it selfe, which breaketh the appointments of wicked men, shall giue recompence to the wicked willes of your enemies. Epist. 6.

Cic 3. Epist.20. 5 Concerning this losse, if you shal make such account, as I haue alwaies denied that you ought for to make, you shall doe wisely, and shall with victory triumphe ouer your Enemies.

Lib 4.Epist.3. 6 The refuge of our studies is such, that although wee cannot haue the great losse wee had restored againe, wee may yet at the least bee somewhat eased by not thinking theron.

7 Doest thou not remember how that with continuall lamenting, thy troubles bee rather doubled, then raced out of memorie.

Lib.6.Epi.16. 8 Canst not thou see things that are open and manifest, who with thy quicknesse of wit wast wont to pearce to the knowledge of thinges most secret? Canst not thou know how that continuall lamentyng doth relieue thee neuer a whit.

Lib.9 Epi.3. 9 A man, that is rightly vertuous, ought to loose nothing by the multitude of the wicked:

10 Thy valiancie is so great and worthy of it self, that for the lustentatiõ therof, thou needest no cõfort of others, neither can I well comfort another, which am depriued of all consolation, my selfe.

Lib.7.Epi 2. 11 Like as in the aboundaunce of good fortune wee are not straight lost, so, wee ought not to dispaire in the anguish, wherinto this fearfull waue hath trãsported vs.

Lib 1. Epi.6. 12 Albeit, the distaining that is vsed to thy honor, is not to the losse of my health, yet, there is such likenes betwixt them, that me thinketh we could not be sure frendes, except we tasted both of like greefes.

13 Mans estate, was wont thus often tymes to chaũge, neither is there any thing stable vnder heauen,

uen, he which yesterday was a Seruaunt, to day is become as a king: and another, who of late went clad in fine Purple, and commaunded the people, is now clad in vile ragges, and become a bõdseruant.

14 Pittacus sayde, that it was the duety of a wyse man to knowe howe to skirmish with aduersitie, and the part of a valiãt mã to beare the same modestly. Democri.

1 ¶ Of Goodes lost.

LIke, a wyse and valiant man, thou nædest not care if the vnhonestie of men shall robbe thee of thole things, wherewith fortune hath indewed thee most bountifully. Cic. 1. Epist. fa. 5.

2 I confesse that thy griefe is such, as thou canst hardly receiue any consolation, so great is the losse of all thy substaunce, and so litle hope of recouering the same againe: but yet, thou oughtest to moderat thy sorrowe, and not vtterly to dispaire. Lib. 4. Epist. 3.

3 Nobodye is more vnhappy in my iudgement, thẽ he, whome fortune hath not earst suffered to tast of her venim: for, like as the shadow accompanieth the some, so aduersitie followeth glorie & renowne.

4 The long experience that I haue knowẽ in you, concerning worldly thinges, easeth mee of taking in hand to administer you any consolation (inasmuch) as I knowe ỹ you were wont to arme your minde against the darted of fortune, I dw therefore verily beleeue that yee will patiently abyde this burthen of pouertie, that without any fault of yours, is fallẽ vppon you.

5 Truely, your losse of richesse is great, but I esteeme that you shall make it mutch greater, if you shall also lose your selfe.

6 We must not beleeue that fortune loueth those men more, vppon whome it fawneth, and such as it neuer displeaseth, thē those whom it exerciseth with continuall trauailes: for, like as prosperitie maketh men fortunat, so doth aduersitie make them famous and tryed.

7 Whilest that you torment your self for the losse of richesse, that you haue sustained, you do (without doubt) make the same greater: for, sorrowing for the losse of richesse, you debase the worthinesse of your mind, which teacheth mē to despise worldly things.

8 The losse that ye haue sustained, is not so great but that your wisedome is greater: wherfore with Iudgement correct fortune. 9 It is better a godly poore man, than a wicked ritch man, for, the one is worthie of mercie, the other of reprofe.

Antiph.

1 ¶ Of the losse of Friendes.

IT is now time to put in practise the precepts that haue beene written by most wise men, and to apply thy selfe to the vse of such things as with long studie thou hast learned: which thing (if thou wilt) thou mayst (though not willingly, yet at least patiently) abide the want of those Frends whom thou hast lost.

Cic. Lib. 7. Epist. fa. 3.

2 He, that in ꝑ losse of terrene goods, as of frēds, &c. knoweth how prudētly and with modestie to beare fortune, he may be truely called happie.

3 Verely the losse of so deare a frend, which you haue sustained, myght shake the stoutest heart that is: but (forasmuch) as mē ought to be cōtented with any chaūce that happeneth in this world, it is your part to be greatly comforted in consideration of the

honest

honeste and faithfull freendshyppe maintayned betwixt you.

4 You shew your self not to be thoroughly taught in ỹ lawe of frẽdshyp, sithens you sorrow at the death of such a frœnde, who liued so well, that there is no doubt, but the Angels haue caried him into the sight of GOD, to enioye the fruites of his vertuous labours.

5 It is the parte of a wise man not to bee sory for things lost, nor glad for such as be present. Democri.

6 Wee ought not to bee sorye for the death of our deare friendes, seeing, they must of necessitie dye: but rather for such as dye beastly. Pollien.

1 ¶ Of Imprisonment.

LIke, as a man that is sound and in good health, hath no neede of a Phisitian: so a wise man hath no neede of consolation.

2 Do ye not vnderstande, that he alone may bee called a worthie and valiant man, who neuer bowed his shoulders at the burthẽ of misfortunes, who neuer blamed nor panted at his chaunce: and inasmuch as it is so, you ought also in this imprisonment shewe the libertie of your minde, altogether couered with armour of your innocencie.

3 It is lesse hurt to be imprisoned vnworthely, the to haue vndeserued libertie, and to suffer wrong in defence of iustice, then through lewdnes to abound in wealth.

4 What thing els is the earth, but a litle Ilande, compassed rounde about with the Ocean-sea, in the which we are put, as in a prison.

5 You haue great cause to comforte your selfe

in this trouble, and to giue God thãkes that he hath so endued you with his benefites, that like, as in libertie yee dyd not want wisedome, so your courage and valiantnesse of minde hath not fainted in this imprisonment.

6 If it bee true that the estate of vertuous & worthie men doth consist in the force of the minde, & not in this corporall matter: I repute any parte of consolation at my handes towardes you, to bee but superfluous, whose noble heart I know, is at libertie, in this your vndeserued imprisonment.

7 The prison doth not minister so mutch punishment to the wicked, as it doth glorie vnto the godly, whose vertue doth afterwarde shine more vehemently then afore, like a fire that hath beene kepte secret and after bruleth forth in great flames.

8 If you had by any meanes deserued thys imprisonment, there were thé cause why I should seek to comfort: but sithens that the malice of your Enemies is the only cause therof, I leaue giuing of consolation to your sincere cõscience of a most vertuous life, trusting to see you hereafter much more exalted then you are nowe disgraded.

Antiph. 9 Socrates, being demaunded, howe a man might liue without troubles: hee denying that to be possible, sayde: A cittie or an howse cannot bee without those that dwell therin, and frequent the same.

Hipparcus. 10 Those, that with waylings and sighings doo take in yll parte their misfortunes are vnwise, and do not remember how that many be, and haue ben in a like and in a worser estate.

Xenophon. 11 Appolledorus sorrowing and lamenting for

Socrates,

Socrates, because he was vniustly condemned to die, Socrates laughing, sayd to him: thou therefore (which art my dearest frend) wouldest haue me iustly condemned.

¶ Of Exile.

That death is not miserable that is receyued for the common weale, neither is that Exile lothsome that is caused for vertue. Cic 5. Epist. 16.

2 If they shall take my life away, yet they shall not bereaue me of my reputation, though they shall afflict my body with Exile, for that it is mortall: yet they shall not remoue my minde from the common weale.

3 Defend thy self stoutly from sorrow, and withstande fortune, reuoluyng alwayes in thy minde how that in our Cittie, and in the common weale many haue vniustly beene sent into exile: I tell thee also (and I would to GOD, it were not true) that thou art driuen out of such a Countrey, where no good wise man can liue quiet.

4 I do not only exhort thee, but do also pray thee for the frendships sake that hath beene betwixt vs, that thou wouldest stablish thy minde against misfortunes, considering with thy self in what estate all men are borne.

5 Your most noble minde, hath no need of a common medecine, and that which I should saye for to comfort you in this your exile, should be as a shadow in respect of the light of your vnderstanding.

6 He which is vniustly sent into exile, ought to make himself merry, for that he hath Iustice his companion of his exile, which suffereth the vngodly Citizines to persecute him.

7 The heart of a valiant man, doth not faint at the first failing of fortune, and what els is this your exile, but a disfauour of one chaunce of fortune for a cōnterpaise of infinit fauours, that ye haue receiued of her.

8 Great folly it is to lament the dying out of ones Country, forasmuch, as it is superfluous to haue regarde to the place where a man shall staye, dying, when as he must immediatly depart frō all places.

6 Anaxagoras, dyeing out of his countrie, was demaunded by his Frendes, whether hee would haue his body caried to the place where hee was borne? He aunswered, that the waye that leadeth to Hell, is no further from one place then from another.

Socrates. 10 Like, as the Mariners haue instruments prepared (both) for prosperous and for aduerse sailings, so ought we to haue ẏ affections of our minds made fit (both) for good and ill fortune.

Titus. 11 In what place soeuer a man be, hee hath one & the selfe same waye continuall and plaine to walke thorough this frayle and mortall life, to an immortall and euerlasting life.

12 Ydle fellowes, and such as are good to nothing, are beleeged with pouertie, euen in their countryes: wheras, on ẏ contrarie part, such as be industrious and wise, in what part of the world soeuer they bee, do possede sufficient, and neuer feele want.

13 Euen, as going out of one ship into another, we may still sayle prosperously, so going out of one Cittie or countrey into another, wee may leade our life fortunately.

14 Like, as euery qualitie of ẏ aire is penetrable

to

to the eyes of the Egle, so euery Cittie and countrie is to a valiant man.

15 In what part soeuer it be of the world, where the earth doth nourish vs, there is our Countrey. Plutarch. in A

16 Seeing, that we are by nature brought forth all free and vnbound, I know not by what reason we should afterward binde and restraine our selues to one corner.

17 Euery part of the World, is free and open to a wise man, and to a valiant minde, the whole world is his Countrey. Democri.

Of Queenes.

THou wast wont to comforte others, following the maner of ignorant Phisicians, who making profession to haue skill in other folkes diseases, know not how to cure their owne. Cic. Lib 4. Epist. fa. 5.

2 I beleeue that in these corrupt and tempestuous times there is any thing that can draw neere to the true beatitude, saue only ioyfull pouertie.

3 Poore men, that do content themselues with their estate be neare vnto God. Menander.

Diogenes hearing the pouertie of a wicked man reproued, sayd: I neuer saw any tormented for his pouertie, but for wickednesse. Elianus.

5 Diogenes said, that pouertie was a learned succour to Philosophie: forsomuch, as those things that Philosophy forces to perswade with words, ỹ same were put in practise by pouertie.

6 If thou shalt neuer desire much, a litle will seeme to thee ynough. Democri.

7 Diogenes made this answere to one that attributed pouertie to him for a fault, oh vnhappy mã,

I neuer sawe any man become a Tyrant thorough pouertie, but many thorough richesse.

8 The life of poore men, is like vnto a sayling at Sea, when the ship is neare to shore, but the life of ritch men, like to those that sayle in the depth of the Sea: To the one sort, it is easie to cast anker, and to fall into harborough: To the other, it is more hard, and requireth great labour.

Aristotle.

9 Like, as it is better to lye sounde and in good health vpon a simple matterisse, then beeyng sicke to lye vppon a large and rich bed: so also it is better to liue fortunately in meane fortune, then vnhappyly in great aboundaunce.

Epitt.

10 Pouertie, is not that which causeth vs to sorrow, but the ouermuch greedynesse of our mindes.

11 Many men for iniustice and euill doyng haue beene put to death, but for pouertie neuer any.

12 No man is more fortunat, then a poore man; for, hee neuer feareth to fall from an highe estate to a lowe.

Diphilus.

13 Pouertie, is a thinge that is not enuyed, neither doth any man striue to obtaine it, and without any garding it is defended and conserued: And how much the more, it is despysed, so much the more it is exalted.

Xenophon.

¶ To

¶ To bewaile or lament.

1 And (first) for death.

I Had no comfort left me, but only this, wherof death hath depryued me, what great sorrow and griefe I haue sustained by the death of my brother, and of what commoditie (both) publike and domesticall, I haue beene thereby depriued of, you (who knowe my secretes) may consider, for I like what consolation one man could enioy by another, al'y I receiued at his hãds. Cic. Lib. 4. Epist. fa. 6. Ad Attic. Lib. Epi. 8.

2 The death of Lentulus (beare it as we can) is such, that we haue lost a very good and worthie ma, who had the noblenes of hys minde tempered with an infinite humanitie.

4 I know not what thing can be acceptable vnto a man that hath lost him, who was wont to bee more deare vnto him, then any other thing.

5 The death of this Noble man hath so pearced into my Spirit, that I can neither finde words, nor reasons, that be able to comfort my selfe.

¶ For things done vnto vs.

I Am wel pleased at this that thou hast tried what credit is in men with thy small cost, as well as I knowe to my great dammage. Cic. Lib. 1. Epist. 9.

2 We were caught in a snare, or at the least sore betayed and like to haue beene caught.

3 I beare these thinges with a faire face, and a merry countenaunce, but in very deede, they doo inwardly destroy and consume me. Ad Attic. Lib. 5. Epi 16.

4 Thou seest howe thinges do fall out, for there is no manner of euill in the worlde, that I doo not at

at this present abyde, and doe looke for to abyde hereafter.

¶ It is a notable sayeing amongst men, that it is but a small matter to remoue one, but to abyde an iniurie receiued, is a burthen vnsupportable.

¶ Of tymes.

Cic. 3. Epi. 3. ALL the laudable customes of our country bee nowe decayed and vtterly come to nothing.

2 Our Countrey is afflicted and oppressed thorough the miserie of the time.

3 The malice of these tymes is so great, that no remedie is able to discouer and make manifest the minde from those sorrowes that shadowe it.

Epist. 5. 4 Roome, is at this time giuen to the spoyle, Iustice hath there no place: to conclude, all good lawes and customes be there reiected.

5 I doube not, but that thou knowest howe that at this present, the worlde is full of deceiptes, dissemblinges and lyes.

Epist. 13. 6 Graunt vs some respit to writ of dolefull and miserable matters, conformable to these times.

Epist. 14. 7 Whereas in tymes past, wee had great fauour, great authoritie, and most great renowme, nowe all these thinges be quite gone.

8 I spend all my time in reading, not for to finde any medicine which might heale mee, but for to deceiue the sorrowe that doth nowe oppresse me.

9 Who is so dissolute, that he can at these thinges hold his peace and keepe silence.

10 Wee can see in these miserable dayes nothing but trouble, and anguish to hang ouer our heades.

11 The length of time, causeth vs to see many thinges,

and

and to abyde much that we would not.

¶ Of Fortune.

THy Letters had bred in me a great sorrowe, but that I haue euen determyned with my self to make a iest at Fortune. Cic Lib 2. Epist. fa. 16.

2 My heart is so hardened with continuall dispaire that I can admit no newe sorrowe into it.

3 The pensifenes of my heart hath so tormented and spoyled me, that I am euen at deathes doore.

4 Oh enuyous fortune, howe readye art thou to chaunge the very same benefites, that thy selfe hast giuen vs?

5 When will this winde of euyll fortune cease? neuer: The which transporteth mee from flood to flood in the Sea of worldly aduersitie, and will neuer suffer me to se, or take ground.

6 Fortune, is sometimes our mother, sometimes our Stepmother in one and the same day. Hesiodus.

7 Fortune doth not giue, but lendeth monie to rich men.

8 There is no hauen of richelle so strong, but it may be broken by occasion of yll Fortune. Bion.

9 I haue often tymes seene nobilitie vanquished thorough Fortune, and those that haue bene nobly borne, haue vnworthely ben cast downe by fortune. Euripides.

¶ To demaund and (iest) of Ayde.

IS recompence of those honours that thou hast receiued by my coũsels, thou oughtest to bee contented, that I may leaue somwhat vppon the support, & with thy lusty flowrishing youth to be some ayde vnto my feble old age. Cic. Lib. 1. Epist. 11.

2 Thou knowest how greatly thou mightest help me now, neither do I require ought els at thy hãds, but that which thou shalt iudge to bee for my preferment.

Lib.3 Epi.3.

3 In this respect you may stãd greatly my freend, if that like as you promised me, ye will at all assayes be the Protectour of me and mine, whensoeuer need shall require.

Epist.9.

4 If you will procæde on to bæ such a patrone & Defendour of men as ye haue bæne: Publius and Natinius will also seeke for your frendship & ayde.

Epist.11.

5 I would ỹ ye would place this matter of mine, in the Register of your owne affaires, to th'ende that I may with you here obtain those things that you haue put in my head to labour for.

Ad Attic. Lib. 11. Epist.1.

6 The frendship that in this matter ye might vse towardes me, is so great that it cã not bee expressed, in which my necessitie if you would (as easily yee may, stand my good friend and Patrone) you shall both shew the excellencie of your valiant and true noble heart, to your no small honour, and also shall binde me as an humble & obedient Seruaunt with all manner dutyfulnes towardes you.

1 ¶ Fauour or grace.

ESteeme thus with your self, that if ye will in any thing shewe me courtelie, you can in no wise better fauour me then in this gouerning of the prouince.

Cic. Lib.1. Epist.fa.9.

2 I wilbe contented with any thing that ye shall do for me, but if you will accõplish thys my request, ye shall be the better satisfied.

3 Albeit, I haue sufficiently tryed howe great-

Cic. Lib.

your

your loue is towarde me: yet without doubt I shall be the better resolued thereof if I may obtaine this present fauour at your handes. Epist. fa. 21. Lib. 9. 14.

4 For the strict bonde of frendship and loues sake that is ioyntly betwixt vs, I request thee of grace, that thou wilt vouchsafe to vse such curtesie and humanitie toward the Volteranes, as, &c. Lib. 10. Epi. 24

5 I, being an vndoubted testimonie of the reuerence thot I beare vnto you, & hauing already sufficiently experiēced the loue that you beare vnto mee, haue been bould to request so much gracious fauour at your handes.

6 Notwithstanding, that I do not doubt, but yee wil vse the same liberalitie towards vs, which you haue for your sakes heretofore imployed (inasmuch) as ye are not vncōstāt: yet, we would craue at your hands that singuler grace which you first promised, and earst vsed, to bee nowe extended towardes vs aboundantly. Lib. 13. Epist. 25.

7 Seeing, that I am altogether out of hope of euer deseruing your loue by merits of seruice, cōsidering, ẏ greatnes of your fortune & the simplenes of mine, I will indeuour my selfe hence forth to meryt some grace at your handes, by crauing and by submissiō, inasmuch, as yee may of your vertuous disposition as well esteeme, the indeuour of an hūble well willing heart, as of such as do you diligent seruice.

1 ¶ Counsell.

Thou shalt bee hee, who in all matters of mine shal be my counsellour, & shalt take the charge of mine honour, lyke as thou hast done of my health, and I will be at all times ready to follow thy will & decrees. Cic Lib. 1. Epist. fa. 9.

2 I do not so much request your counsell for dispatch in my businesse, as to obtaine honour in conference with others, knowing, that to bee wise and prudent, will be profitable both to him that counselled, and to the Counsellour.

3 I esteeme more, to be counsayled at your hands, then I do to be aided by a great multitude of others together, for, on their ayde dependeth nothing but a litle profit and honour, which (I knowe) is much regarded of you.

1 ¶ Pardon.

I Do humbly therfore with all reuerence and duty that I can, desire pardon.

2 If ye I had not faine in this lewdnes or offence, for the which I require pardon of your grace, neither had my Fortune be discouered, nor your clemencie & noblenesse of heart beene made knowne & famous, as by this meane it shall.

3 I request pardon for such a thing as shalbe well worthie your grace to graunt me.

4 I knowe not, in what matter I euer offended your worthines: but sithens that ye be offended, I humbly aske pardon, promising neuer to giue you any cause of offence againe.

¶ To Exhort and (first) to the feare of God.

1 PRaying, and such godly exercises be easie to such as seeke the way to saluation.

2 I admonish you that yee destroye our spirituall Enemies, which be vices, & sensuall lustes, and that ye giue the scepter and dominion of your spirit and inwarde partes to the feare of God.

3 I

3 I exhort you as earnestly as I can to the feare of God, whereby you may looke for an assured and perpetual beautitude, if ye will first cut off all vaine desires that be fruitlesse.

4 There be three vertues vnto which euery man ought chiefly to applie himselfe: the first is to honor and feare of God: the next dutie is, to the Parents that haue begotten vs and brought vs vp: the third duetie is to the Prince and Lawes: which who so obserueth shall acquire to himself a most beautifull crowne of glorious fame. Euripides.

¶ To liue well.

IT is now time that we leaue setting our affectiõs on this miserable and most short life, and seeke for that life which is happy and perpetuall. Ad Attic. Lib. 10. Epist. 5.

2 Beleeue me, the only waye of praise dignitie & honour, is to be praised and beloued of good mẽ, and of such as be wise. Pro P. Sestio.

3 I exhort you as earnestly as I cã that ye would begin a new habyt of liuing, and vse such manners as tende vnto vertue, which may make the minde more capable of felicitie.

4 Consider with your selfe how that the beautie of the minde is so much more greater, thẽ the beautie of the body, as a thing that is endued with diuinitie, being famous & euerlasting, is more worthie then that thing that is obscure, terrene, & frayle.

5 Forasmuch, as humaine prudẽce is but a dreame in respect of a well gouerned Spirit, let vs vse the counsaile and discretion, that God hath appointed.

6 I do you to wit, that to liue well & vertuously, is a thing that will better satisfie euery bodye, then any thing els.

Euripides. 7 When as at a certaine time one sayd to Diogenes, that mans life was full of afflictions and euills; not the life, sayde hee: but the yll liuing.

Plato. 8 A wise man, when hee goeth on a long iourney, doth prouide (rather) for thinges necessarie, then for such thinges as be precious and costly.

Demost. 9 Like, as an house or a ship must haue ỹ lower partes very strong, so the beginninges and fundations of our actions, ought to be true and iust.

Fauorinus. 10 Spensippus, beyng willed by Diogenes to leaue that sitting still in a corner that hee vsed, & to stretch out his legges with going, answered: that hee liued not by legges, but by vnderstanding.

¶ Vnto vertue.

Cic. Lib 1. Epist. fa. 9. YE must haue an eye to that which Plato did diuinely write, that such mẽ were wont to be cittisens, as were the most excellen and worthie men in a Cittie.

Lib. 4. Epi 4. 2 Thou must wholly indeuour thy self to such vertues as may get thee eternall fame, if thou wouldest attaine to that degree that thou desirest.

3 Thou must of necessitie answere to that expectation which the People haue conceiued of thee, if thou wilt looke for any preferemẽt, which thing thou maist easily accomplish, if thou shalt applye thy selfe to a vertuous life.

Lib. 3 Epi. 8. 4 We esteeme that the bodies of worthie and valiant men bee only immortall, and that the motions of the minde and vertue, deserue perpetuall glorie.

5 Let vs loue our Coũtrey, let vs obey ỹ Senate, let vs imitate the godly: let vs dispise the benefites of this present life, and let vs seeke for vertue, accoũting ỹ to be most good, which shalbe perfectly iust.

6 Him do I deeme an able and worthie mā, who ascendeth to an hygh degrée by hys owne vertues, and not him that ascendeth by another mans fall & miserie. Pro Roscio.

7 Couet to get thée frendship, not with al those that seeke to be frends with thée, but with such as shall be worthy men, and such with whome thou mayst well gouerne the Cittie. Isocrates.

8 It is conuenient that men dw holde in greater price the sowle then the body: for, the soule is ꝑ most perfect substaunce of man, and the body is but a shadowe of the man, euer chaunging and vnperfect.

9 Like, as an huge image must bee set vpon some foundation, so ought a man be founded vpō honestie without euer shaking or being remoued.

10 Agesilaus, king of Lacedemonia, being demaūded, what were the thinges that appertaineth to a Prince: thée answered: bold courage against his enemies, good will toward his Subiects, and readynes in giuing good counsell. Plutar.

11 Zeno sayde, that the most precious ornaments of a Cittie, were the vertues of the Cittizens. Eschines.

12 Like, as a lanterne set on the toppe of an high cliffe, nourishing with a litle oyle a great flambe, is a succour to Mariners, that passe that way thorow the deepth of the Seas, euen so is one good Cittizen a great helpe to many others.

1 ¶ To the obedience of the Prince.

I Admonish you for your owne quiet and wealthes sake, that ye shew obedience vnto hym, whome it hath pleased GOD to appoint a Prince ouer you: wherof ye shal neuer faile if that you shal but measure his great power and dignitie with your owne simple estate.

Euripides. 2 It is an ancient ordinance of lawes, ỹ subiectes should yeeld reuerẽce and obedience to their Prince.

Plutarch. 3 Epaminundas, seeing a goodly great hoast of men without a gouernour, sayd: lo, what a multitude of beastes are here without any head.

4 Solon, being demaunded, howe a Cittie might be brought vnto a perfect estate, aunswered, when as the Cittizens shall obeye the magistrate, and the magistrate the lawes.

5 Forasmuch, as Princes are vpon earth, the deputies and lieutenants of GOD himself, who, but meere Atheistes shall dare presume to rebel against, or not to obeye their soueraine Prince.

1 ¶ To the obedience of Elders.

IF you will follow the way that your Elders haue taught you, ye shalbe in good hope to come to great preferment and dignitie.

Pithagoras. 2 Those haue attained to a great parte of vertue and rightuousnesse, which do reuerence such as be worthie of reuerence.

Euripides. 3 The hands of young men be strong to labour, and the opinions of old men, be apt for counsell.

4 It is an olde saying, that the worke of younge men, and the counsell of old men, haue great force.

1 ¶ To the obedience of Parents.

Euripides. HE, that reuerenceth Father and Mother, is, not only in his life, but also at his death, acceptable to God.

Orpheus. 2 He, that feareth and willingly obeyeth his parẽts, is like (without doubt) to become a good citizen.

3 God hath respect vnto such as withal reuerence do giue preheminence to their Parents.

4 Behaue

4 Behaue thy ſelfe towarde thy Father and Mother, euen like as thou wouldeſt haue thy Children do vnto thee. Iſocrates.

5 Pittacus, reprouing a mans Sonne that would contend with his Father, vſed theſe wordes, if thou ſhalt ſpeake any thing amiſſe vnto thy father, thou ſhalt be blamed therefore, & if there ſhall be nothing amiſſe, yet, thou ſhalt be deemed worthie blame. Elianus.

6 A certaine young man comming from ſtudie, whereas hee had heard Zeno many yeares, was demaunded by his Father, what thing he had learned in ſo long ſpace: he anſwered, that he would ſhew him: but foraſmuch, as hee ſhewed it not forthwith, his father in a choler fell vpon him, & did beate him, which beating, he ſupporting patiently, ſaid: I haue learned with patience to beare my Fathers anger.

7 If thou be vngratefull toward thy Father and Mother, nobody will iudge thee to bee euer mindfull of any benefite, that they haue done vnto thee. Xenophon.

1 ¶ To fauour the common weale.

THere is nothing that cã breed thee greater profit and glorie, nor of all worldly thinges that can bee more famous and worthie, then to doo good to thy Countrey. Cic. 10. Epiſt. 7.

2 I would exhort thee to goe forwarde with that honorable enterpriſe that thou haſt in hand: but ſeeing that of thy ſelfe thou haſt already done more for the common weale, then I could demaund, I ought rather to reioyce with thee therefore, then to exhort thee. Ad Attic. Epi. 7. Lib. 4.

3 That is a true Glorie, and an vndoubted praiſe of vertuous actes, and of excellent deſertes toward the Cic. Fil.

the common weale, the which is approued not only by the testimonie of all good men, but also by the common sort and all.

4 It is our duetie to prouide for these things, and for this cause bee wee placed in this estate, that as out of an high windowe, we might discry counsaile afarre of, and with our wisedome to make the cōmon weale without daunger and feare.

5 It is the duetie of such as we are, to abide with a watchful minde, alwaies to do, to thinke, or to say, somwhat for the common weale.

Pro Milone. 6 He, that lustely defendeth his Countrey, not caring for death, enuy, or punishmēt in respect therof, such a one may (truely) be called a man.

Euseb. 7 Pithagoras being demaūded, in what sort a mā may deale against an vngratefull Countrey: answeared: as against his owne mother.

¶ To Constancie.

Cic. 4. Epist. 13 THere remaineth nothing els for me to do, but to praye & exhort thee, that thou wouldest stablish thy minde against all aduersities of fortune, and that thou wilt remember (not onely those things that thou hast learned of worthie men) but also those vertues that with good nature and studie thou hast atchieued.

2 Wee haue seene (afore tyme) howe that ye dealt wisely in the prosperity of fortune, and that ye wan great praise therby: Let vs now see also how well you can behaue your selfe in aduersitie, without taking any great care therfore, so as your noble heart may not seeme debased.

Lib. 6. Epist. 1. 3 Deale so as your gentle disposition and excel-

lent

lent learning may help you to passe away valiantly the iniurie that ye haue receiued.

4 I would haue you to bee of an heart (not onely quiet) but also valiant and strong, Pro Milone.

5 Be of good courage, so that if the malicious wickednes of some mē shall seeke to diminish your worthines, trueth may make knowen their malice, and your worthines: and that whereas they shall go about to quench the same, they may kindle more and more, ỳ flames of your vertue. 6 Beate down vnder the yoke of your worthines this calamity, tread it down with the feete of your wisdome: for there is no tree that hath so firme & sure rooting, as ỳ which hath beene beaten with many blustering blastes of winde. 7 He, that hath a sure and stedfast minde, doth easily obtaine a perfect & stedie end of all those things that he desireth: but he whose mind is feeble and wauering, is neuer safe from the hurtes of fortune, in what place so euer he be.

8 There can no mishappe chaunce vnto him that groundeth hys foundation vpon wisedome, temperaunce and continencie.

9 Thou must straine thy selfe to beare the madnesse of fortune with a valiant minde.

10 Like, as the good ordering of the body maketh vs easily to support (both) cold and heate, so the good disposition of the minde, maketh vs cōstant to beare anger, displeasure, with ỳ rest of humaine affectiōs.

11 If thou wilt be a Lord as well of thy selfe as ouer others, deale so, as thou mayst rather cōmande thine appetites, then thy vassalles. Isocrates, Aristippus.

12 Sophocles, shewing to Pericles a very beautyfull young

young man, hee answearing, sayd it behoueth (Oh Sophocles) him that beareth rule, to haue not onely contynent handes, but also contynent eyes.

1 ¶ To patience.

If any thing happen cõtrarie to our expectation or worthines, let vs be cõtent with patience to abide it, euer looking for better, when God shall see time.

Cic. 5. Epi 20. 2 We ought with patience to abyde those things that shall happen, which humaine wisedome cannot remeady, alwayes comforting our selues with thinking, that nothing is happened vnto vs, more then hath happened to others aforetime.

3 I will neuer leaue exhorting you to that patiẽce which is proper to a wise man, as yee are, and that yee perswade your selfe to bee ordered, according to the will of God, who foreseeth all thinges.

4 Looke, howe much the more cruell the Maister is, so much more famous becommeth the patiẽce of the seruaunt.

5 If you shall with greater patience abide to bee vanquished, then shall you bee Vanquishours, yee shall be also reputed more valiant then they.

6 I wish you to apply your selfe, according to the qualitie of the time, abyding patiently your present aduersitie, against which ye cannot preuaile.

7 I exhort you that yee vse the Armour of humilitie and patience: for, with them ye shall vanquish the force of enuy.

Aristotle. 8 Forasmuch, as the chaunces of thinges are not applyed to our willes, it is expedient that we apply our will to those chaunces.

Socrates. 9 Our life is like to dice-playing, where as mẽ must be contented with their chaunce. ¶ To

¶ To gratefulnesse.

OVght not we to imitate the fertile fields, which do yeeld much more fruit then they receiued.

2 If yee remember what I haue done for you, yee will not forget to recompeare the same againe, as duety bindeth you to do. Cic. ad Q. & C. Rom.

3 It is the part of a gratefull People to recompence those Citizens that haue been friendly to the common weale.

4 I will neuer ceale to do well vnto the common weale, & if it shall bee gratefull towards me, I will be glad thereof, and though it shall be vngratefull, in such a weight matter, I will in simplenes of conscience do it good.

¶ To louing kindnesse.

VAliant knights do raigne and beare authoritie more actiuely with a milde and pleasaũt Reyne or bridle, then with an harde and displeasaunt.

2 Aboue all things I exhort you that ye continue still your olde louing kindnesse towardes euery body, for as it is an olde prouerbe, the fauour of euery simple body, auaileth somwhat.

3 Like, as garmẽts do couer the naked prouities of the body, so doth louing kindnes and gentlenesse couer the defectes of the minde. Democri.

4 Aristotle, being reprooued for that he had giuen almes to a wicked man, which begged it of him, hee answeared, I giue not this to the lewde fellowe, but to humanitie. Solon.

5 Scipio, willing to keepe the memoriall of Polybius, laboured not to returne home to his house euery night, except he had first gotten some friend and familiar companion.

6 If thou would go about to adorne a Citie with any manner rare ornamēt: first of all, thou oughtest to bestoare thy self with ẏ singular ornamēt, which bringeth with it, humanitie, iustice, and liberalitie.

Pithagoras. 7 A Prince, or he that is in authority, ought rather to desire that his vassayles should reuerence, then feare him.

1 ¶ To the good education of Children.

CONsider with your selfe how that ye cā leaue no greater richesse, nor worthier dignitie, then good education.

2 You shall liue after your death, in the life of your Children, if yee shall bring them vp in such sort

Photion. as they may choose the good, and forsake the euill.

3 Learne to bring vp thy Childrē so as they may (not only feede the body) but also thy spirit with food of immortalitie.

Plato. 4 It is our part to seeke for perpetuitie of our generation, and to leaue behinde vs seruaūts to God.

Dion. 5 To beget Children, is a thing naturalll, but to bring them vp well, proceedeth of a Godly loue.

1 ¶ To flye flouth.

ALL the discourses and motions of our minde, ought to bee exercysed, either in giuing honest coūsailes, which appertaine to good liuing, or els in studying for knowledge and science.

Phillippica. 2 All hurtes whilest they bee newe and fresh are easily healed, but if thou sufferest them once to rancour and waxe old, they take such roote as hardly cā they be euer rooted out or cured.

3 There is no thing amongst men so high & difficult,

cult, which, maie wit can not attaine, but without trauaile and paines, none can arise at the perfection of such things as may make him better & worthier, then the ignorant and dolttish sort of people.

4 Labour and trauaile, is adioyned with vertue and renowme, and he that flieth the one of these, shall neuer attaine to the other.

5 Forasmuch, as no thing is worse then ydlenes, I wish you, that whē ye haue space & time, you will do so much as write some newes to your Friendes, and especiallie to me, who loue you most deerely.

6 I exhort you, to flye ydlenes, and to spende your time in the best and most honest exercyse that ye cā: for nothing doth more hurt time, then time it selfe.

7 No worthie thing cā be accomplished without paynes taking, and God doth willingly helpe such as be deligent. Sophocles. Euripides.

8 Labour, is no labour whyle it is a doing: afterwarde, it causeth ioy.

9 Zeno sayd, that man had no greater neede of any thing, then of time.

¶ To Studie.

I Would that thou wouldest let passe all sorrowes and vaine passions, and wouldest addict thy mind vnto study of doctrine, the which in prosperity would bee an ornament vnto thee, and in aduersitie would succour thee. Cic. 5. Epi. 12.

2 I praye the hartely, that thou will followe studie, as thou hast begonne to do, for that doth nourish vs with a most pleasaunt hope.

3 It is a thing worthie praise, and greatefull to euery body that a mā should trauaile in those studies, which may profit many. Pro L. Murena.

All other things be to no purpose in mans life, but the vse of good studies maketh a man delightfull in his youth, beloued in his age: is to vs an ornament in prosperitie, a refuge and comfort in aduersitie: it is a pleasure to vs when we be at home, and no impediment when we be abroade: it abydeth with vs alwayes, in bedde, in our iourney, and in the countrey, whersoeuer we be.

5 Seeing mans wit is much like to yron, which being occupied, doth looke bright, and lying still, doth rust and consume: let vs then spend our selues rather in famous studies, then in obscure ydlenes.

Democri. 6 Democritus, being demaunded, by what meanes he had obtained ye art of an Oratour: he answered: by spending more oyle then wine.

Socrates. 7 Like, as in battaile the force of yron or steele is more worth then of gold, so is science in this our life more of value, then richesse.

¶ To parle or descant; and (first)

1 of pleasaunt Speeches.

Cic. 4. Lib. 6. Epist. 13. THese Bathes are become very wholsome, contrarie to their custome, but peraduenture, they be inamored with thee, and doe apply themselues to thy necessitie, forsaking their owne nature for to ayde and helpe thee, which thing if it be true, I will not greatly meruaile if Heauen and Earth doe leaue their naturall propriete for to do thee seruice.

Cic. 9. Epi. 25. 2 I am fully resolued to come vnto thee, and for to see and visyt thee, and also to suppe with thee, for I thinke that though thou hast the gowte in thy feete, yet

yet thy Cooke hath it not in his handes.

3 Diogenes, being demaunded of a certaine man, why he went not to abyde amongst the Lacedemonians, ye which might praise him: he answered, that albeit the Phisitians applied them selues to seeke the health of men by medicines, yet they did not minister to such as were in good health. Dion.

4 Democritus, seeing one theefe lead to the prison by aleuen men: Oh villaine (quoth he) that hast robbed so litle, & not rather wast able to steale so much as might haue caused all these men that lead thee to be caryed also to prison. Serimus.

5 When, as a certaine theefe would haue excused himselfe to Demosthenes, saying, that hee knewe not that he had stolne any thing of his: Yea (quoth Demosthenes) but it was enough that thou knewest it to be thine owne.

6 Diogenes, being demaũded, wherof it came that men bestowed almes rather vppon such as were halte and lame, then to Philosophers, because (sayd he) they feare that they shall soner become halt and lame, then Philosophers. Pithagoras.

1 ¶ Graue Sentences.

ME thinkes that a Captaine cannot guide well an Armie, except he first gouerne well himselfe.

2 The commõ people, except they be kept in some awe and good order, do nothing well.

3 One hurt neuer commeth without another.

4 Jesting, and merry talke must bee vsed, like as men do vse salt in their meat, that is, sparingly. Socrates.

5 Whilest that mẽ do flye death, they ouertake it.

6 Diogenes, was wont to say that mẽ do prouide Democri.

many things necessary for their liuing, and but few thinges that appertaine to liue well.

7 Aristides, being demaūded, what thing it was to be iust: answered: not to desire any thing, that is another mans.

8 Demades sayd, that the shamefastnes in ỹ countenaunce of a woman, is the rocke of her beautie.

Pithagoras. 9 A mā ought not to seeke meanes for to hyde his wickednes with wordes, but to amende them with repentes.

10 Those thinges that are dishonest to bee done, are much more dishonest to be spoken.

11 Arrogant persons, are like to armour that is gilded without, for their inward parts, do not agree with the outwarde.

Theod. 12 Age and mariage, are much alike, for we wish for them both, and when they are come, we be soone weary of them.

Plato. 12 Seleucus, the Lawgiuer to the Locrenses, sayd, that the lawes were like to spyders webbes which catch small flyes, but the waspes and bees, flye thorough them.

1 ¶ Subtill and wittie Sentences.

Pro Roscio, Amer. SOlon, being demaunded, why he had appointed no punishment for such as should kill their Fathers: because (sayde he) I thought there would be none so wicked to commit such a part.

Diogenes. 2 Aristotle sayde, that those which went about to shewe forth things that were manifest already, did like as if they would shewe the light of the sun with a randle.

Euripides. 3 Esope, vsed to say, that euery bodye caried with

him

hym one purſe or ſachel before, and another behinde: in that behinde he did put hys owne faults, in them afore other mens faults.

4 Pitha, the Daughther of Ariſtotle, being demaunded, what was the beſt coulour of all others? aunſwered, that which did growe in the ſhamefaſtneſſe of wittie countenaunces. Demoeri.

5 Like, as wyne filleth emptie bottels, ſo doth opinion with fooles.

6 Theanus, beeing aſked, what was the duetie of a matrone: he aunſwered, to pleaſe her Husband, Socrates.

7 A certaine Romain, being reproued of his freds, becauſe he had forſake his wife, which was honeſt, rich, and beautiful, he holding out his legge, ſhewed his foote, ſaying, here is alſo a new & well faſhioned ſhoe, and yet ye will not beleeue how it greeueth me. Plutarch.

8 Nobody can gouerne a Horſe well without a bridle, nor riches without reaſon. Plato.

9 Socrates, beeyng demaunded, what manner of men handy craftmen were: ſuch (ſayd he) as deſpiſe their equals. Socrates.

10 Diogenes, ſeeing one who earſt had beene very rich, and through prodigalitie was come to extreme penurie, ſupping with hard fare, ſaid, if thou haddeſt afore time eaten on this faſhion, thou mighteſt haue ſupped better now. Pithagoras.

To giue thankes: and (firſt) for goodwill ſhewed.

MAke greater accompt of this good diſpoſition of your mind towards me, then of any other thing that I cã looke for at your handes. Cic. 4. Epiſt. fa. 1.

2 It is a confort to me for to knowe that

that you beare me the like affection that euery man
Lib.16.Epi.11. beareth vnto himselfe.

3 I see the great loue, which Cæsar beareth mee,
Ad Q. frat. wherof I more esteeme, then of all the dignities that I can euer receiue by him.

Lib 2.Epist.18 4 I feele great delight in the good will that Cæsar beareth me, more thē I do for all the promisses that he hath made me: for, I am not so greedy of honours and renowne, as I am desirous to haue his good will continued towardes me.

5 I receiued your Letters, which were very welcome vnto me, aswell for the newes contained therein, as for your good will therby expressed: and I thāke you most hartily (both) for your certifying me of the one, and of the other.

6 I assure my selfe vndoubtedly of the loue that you beare mee, the which I measure by the reciprocall loue that I also beare you.

7 My man hath made relation to me of your so great good will which you beare me, and of the tender care that you haue of me, that although you had neuer done mee pleasure earst in all my life, yet, for this cause I would hold my selfe continually bound vnto you.

8 I thanke your lordshippe (most humbly) for the good report that you made of mee, for which (your great curtesie and noble good will, though otherwise) I cannot by any seruice be able to deserue the same, yet I will not cease to render vnto your honor continuall thankes, and dayly to praye for you.

1 ¶ For benefites receiued.

Cic.4 Epist.11 I Remaine your Debteur, & shall alwayes thinke my selfe bounde vnto you, for the benefit you haue bestowed

bestowed on me, who am Inferiour to none of your Frendes. 2 As often, as I looke vppon my wife, my children, my house, or my Countrey, so often doo I see the great benefites and good turnes, that you haue done me.

3 You may immagine easily with your selfe how laudable a thinge it is to doo good for others, in as much as I esteeme my self greatly renowned by the benefites that I receiued at your handes.

4 Our Lord God graunted me children, and you haue restored them to me againe, whē thy were lost.

5 I will honor the memorie of your good turne done vnto me with an euerlasting beneuolence, not only while I liue, but also, so as your fame may abyde after my death.

6 If I should do nothing but spend all the residue of my life in shewing my selfe gratefull to the benefactors of my welfare, it were but my duety, sithens I can make them no amends.

7 Forasmuch, as the baseness of my poore fortune is so simple, and the worthines of your merites, and benefites towardes me, is so great (I trust) that you will vouchsafe (whereas no other recompence can be had) to content your selfe only with the gratefulnes of my heart.

¶ For fauour receiued.

YOur lordship (who had neuer fayled to stand my freend) haue now euen drawen me out of calamitie, and set me in good estimation, whereof, I will neuer be vnmindfull nor shew my selfe vngratefull whilest I liue.

2 I giue you infinit thankes for the frendshippe which at my instance you shewed to my Friend, the

which thing was as acceptable vnto me for the desire that I had to satisfie his neede, as that, I take it for an euident argument of your infailable goodwill that you beare me.

3 Your most louing letter was intermingled with so many, and such great demonstration of your loue towardes me, as I might therby haue cause to yeeld you aboundance of thankes as to my especiall freed.

4 I am to giue you thankes (not only for ỹ fauour that you haue shewed me) but also, I abyde in your debt, & that vnder such a condition, that though not fully (yet to the vttermost of my power) I will at sometime requite your curtesie.

5 Although your freedship shewed me in this matter, cānot by me be recompensed with the like, yet, I will neuer forget my duty towardes you for ỹ same.

Of commendations receiued.

THat fame, which groweth by any man of wisedome and authoritie, doth greatly encreasle the reputation and credit of him that is prayled.

2 I cannot tell, in what sort I might recompence your curtesie, except, it be in labouring to verifie in some respects, the report, that you haue made of me.

3 Seeing, that you for the loue that you beare me haue giuen me such commendatiõs, as better might haue beseemed mee to haue giuen you, I shall abide your Debter therfore.

4 The praises that you haue vttered of me, albeit that I cānot heare of them without being ashamed, yet, I thus account, that in as much as you can not flatter, you haue made this report of meere goodwill that you beare me, wherfore I giue you most hartie thankes.

5 Con-

5 Concerning the commendations that you gaue me, whither you think as you say, or that you faine like a Poet, I thãke you hartily for thẽ: for to be praised at a learned mans hande, yea though (it were falsly) cannot be without credit.

6 The praises that you vnworthely attributed to my writings do assure me that you haue a good opinion of me, and that the most part of mẽ will esteeme greatly of that which you allowe.

6 I doo so greatly esteeme of the prayses that you geue mee (by which I see that I am in your fauour) that it maketh me to thinke sometimes the better of my selfe.

1 ¶ For being aduertised.

I Giue you most hartie thankes, for that you haue vouchsaued to write vnto me what was your counsell and iudgement herein.

2 Euery point of your letters were so farre from offending me that I account them most louing and deare, and for thẽ I giue you most humble thankes.

3 The Letters sent by your lordship, doo declare how much my duety encreaseth towardes you, dayly more and more.

4 Your letters pequire no other aunswere at my handes (sauing) that after the good hope and frendly aduertisementes (where with you still incyte mee) I may haue occasiõ more & more to giue you thankes, and so mutch the more thankes, as that the fruit of your deligence and good-will, doth more plentifully abounde.

FINIS.

Certaine worthie sentences, very meete to be written about a Bed-chamber, or to be set vp in any conuenient place in a house.

1 THe good Son, grafteth goodnes, wherof, saluation is the (fruit.
But the euill plãteth vices, the fruit wherof, is dãnatiõ.

2 Therfore, at night call vnto minde,
how thou the daye hast spent:
Praise God, if naught amisse thou finde:
If ought, betimes, repent.

3 Thy bed is like ỹ graue so cold, & sleepe ỹ shuts thine eyes,
Resembleth death, the clothes, ỹ mowlde in graue when as (thy body dyes.

4 Therfore, let not thy sluggish sleepe,
close vp thine waking eye:
Till with aduice and iudgement deepe,
thy dayly deedes thou trye.

5 Who any sinne in conscience keepes, when he to quiet goes
More venterous is, thẽ he ỹ sleepes, with twẽty mortal foes.

FINIS.

A briefe Table, for the readier helpe to finde out, euery particuler matter, contained in this Booke.

The manner or Methode, howe to reioyce, what reioycing is, and of the particuler causes wherof (most cõmonly) men doe reioyce. Vidz.

OF Health. Fol. 1 Of Goodes gotten. 5
Of health recouered. 2 Of Inheritance gotten. 6
Of dignitie obtained. 3 Of frendship gotten. } 7
Of dignitie promised. 4 Of a Reconciliation. }

Of

Of being in a good Opinion. 8 Of Letters receiued. 11
Of returne from a Voyage. 9 Of Matrinonie. } 12
Of returne out of Exile. 10 Of Childbirth. }

¶ Howe to wish or praye for. Vz.

TO praye for health. 13 For Libertie. }
To praye for Dignitie. 14 For Peace. } 17
For prosperitie. 15 Not to be in an euill opinion. 18
For a benefit or a good turne. 19

¶ How to aduertise, what it is, and wherin to aduertise. Vz.

TO aduertise one to worke warely. 19 Not to speake amisse. 26
To beware of Errours. 20 To become circumspect in writing. 27
Of trayterous dealings. 21 To knowe himselfe. 29
Of Enemitie. 22 To administer Iustice. 30
Not to fall in an euill opinion. 25 To cõserue & maintain health. 34

¶ How to blame, what it is, and for what causes. Vz.

TO blame euill maners. 32 The small estimation of Frends. }
To blame an euill minde. 33 Ciuill Warres. } 35
To blame slacknes in Religiõ, and an euill conscience. 34 Crueltie. 36
Auarice. 38 Pride. 37
Prodigalitie. } Pastimes. }
Anger. } 40 Beautie. } 47
Enuy. 41 Noblenes. 48
Wanton loue. { Platterie. 49
Surfetting. { 43 Ingratitude. 50
Idlenes. 44 Malice. }
Richesse. 45 Doltishnes. } 51
Honours. 46 Surposing or applying thinges amisse.
To blame this life. } 52

¶ Howe to lament, or bee sory, what it is, and for what occasions. Vz.

FOr the death of some body. 53 For Imprisonment. For Exile. 55
For sickneſse. } For libertie lost. }
For pouertie. } 54 For reputation lost. } 56

¶ To comfort or giue consolation, in sundry respects, &c.

Against old age. 57
Against death. 57
For health lost. 59
Of reputation lost. 60
Of Goods lost. 62
Of the losse of Frendes. 63
Of imprisonment. 64
Of Exile. 66
Of Pouertie. 68

¶ How to bewaile or lament for diuers causes, &c.

For the death of our Frendes. 69
For things done vnto vs. 70
Of times. 71
Of Fortune. 72

¶ How to demaund, or request, vpon sundrie occasions, &c.

For ayde. 73
For fauour or grace. 73
For counsell. 74
For Pardon. 75

¶ How to exhort, to sundry purposes, &c.

To the feare of God. 74
To liue well. 76
Vnto vertue. 77
To the obedience of the Prince. 78
To the obedience of elders, and Parents. 79
To fauour the common weale. 80
To constancie. 81
To patience. 82
To gratefulnesse. 84
To louing kindnesse. 84
To the good education of children. 85
To flye slouth. 85
To studie. 86

¶ How to parle or debate, diuers and sundry wayes. &c.

With Pleasaunt speeches. 87
With Graue sentences. 88
With subtill and wittie sentences. 89

¶ How to giue thankes, for sundrie occasions. &c.

For good will shewed. 90
For benefites receiued. 91
For fauour receiued. 92
For consolations receiued. 93
For being aduertised. 94

FINIS.